

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Blanchard On Prayer

1. Talking to the Infinite God; What a Privilege!
2. Submission to God's Will; A Condition of Answered Prayer.

By the late Dr. Charles A. Blanchard
Second President of Wheaton College

I. THE PRIVILEGE OF PRAYER

I wish to spend a few moments with you on what seems to me the great privilege of prayer. I am sure that prayer is answered, that we obtain a thousand good gifts from God because we ask for them, and I am sure that those who fail to pray often fail to receive good gifts which they need, which they wish and which God desires to bestow, but apart from any individual result of prayer, there is a general blessing which is not likely to be overestimated, which we are in danger of neglecting. I speak of the opportunity of conversation with the Maker of the universe.

I heard Andrew Murray say that too many times we make prayer a monologue when it ought to be a dialogue. "Often," he said, "we keep talking to God, asking for things, telling Him things, when He would like to have us stop and give Him an opportunity to speak to us." I remember that he said in this address, "Many times it would be well if, in prayer, we should stop and say: 'Father, what hast Thou to say to Thy child?'" I have often done this since I heard Mr. Murray make this remark, and always with profit.

(Continued on page 6)



Dr. Charles Blanchard

The Religion of a Supernatural Miracle-Working Christ

By the Late Dr. Geo. W. Truett
47 years pastor, First Baptist Church, Dallas, Texas

"Christ the power of God."—I Cor. 1:24.

A religion without a divine Saviour is a religion incompetent and insufficient for a needy, sinning, suffering, dying humanity. No man has moral sources within himself sufficient to live the life that he ought to live. Systems of ethics and of morals, however beautiful and worthy, will not, and can not, transform men and women who have the sense of sin in their lives—the sense of moral loss and lapse and failure.

A while ago it was my privilege to speak some ten days to the students of one of the country's largest universities. One day I was waited upon by a group of Japanese students, who desired an interview concerning the relative claims of their country's religion and of our religion. I shall never forget the interview. These Japanese were upper-classmen in the university. They ranged themselves, some thirty men, in a semicircle about me, and then they began their questions. How bright, how sharp, how searching, were their questions! And presently

they reached the question that they came to ask. They said: "We follow Buddha, and you follow Christ. Wherein does Christ excel Buddha? Buddha teaches this and that," they said, "and Christ teaches this and that. Wherein do the teachings of Christ excel the teachings of Buddha?" Now, you can see that the issue was sharply joined. You know what I said, I take it. I said: "My fellow-men, Buddha does teach so and so, and standards that he sets up in many cases are beautiful. Christ teaches so and so. But Christ does more. Christ proposes to put a power divine into the life that will yield itself to Him. For illustration: Here are two trains of cars, and at the head of each is an engine. Christ puts His power into that Christian engine, so that it can pull any train of cars, no matter how weighty. Buddha does not talk about putting power into human life. Buddha does not talk about a strength superhuman and unrivaled and divine, which he will put into his followers. He simply holds up a standard out there. Christ holds up a standard and says: 'Come to Me, with all your



Dr. George W. Truett

weakness and ignorance and sin; let Me save and guide you, and I will help you in your life to realize that standard.' Christianity is the religion of a person, and that person is Christ; and Christ not only points us the way wherein we ought to walk, but He comes to us in our moral weakness and lapse and failure, and says to us: 'If you will honestly commit yourself to Me, that I may guide and master you, I will help you to live the life you ought to live.' And, therefore, Christianity outdistances all systems of human reliance.

(Continued on page 10)

How Communism Is Using The Churches

An address by Dr. Carl McIntire, Collingswood, New Jersey, President International Council of Christian Churches.

A Challenge to Bishop Oxnham

FAITH AND FREEDOM RALLY, American Legion Stadium, Hollywood, California, December 17, 1953. Auspices of the Los Angeles Regional of the American Council of Christian Churches.

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light."—II. Cor. 11:13,14.

Faith and freedom are inseparably connected. Freedom is the gift of God. We delight to sing the closing stanza of "America," "Our fathers' God . . . Author of liberty, to Thee we sing." The historic Christian faith is our greatest bulwark and defence against communism. The God of the Bible is our refuge and strength.

The Christian Church should be the strongest force in our land against communism. Herbert A. Philbrick, FBI undercover agent, Baptist minister, and author of "I Led Three Lives," said in the spring, "It is no accident that your church is the number one target of the communist conspiracy in America today." Communism has already Sovietized the churches in Russia, China, Hungary, Czechoslovakia and other Iron Curtain countries. There the message of the church still called Christianity conforms to the Soviet pattern. This Sovietized Christianity is now being preached in our land to the advantage of Russia.

There are certain reasons why communism wants the cover of the church to present its doctrines. (1) Separation of Church and State gives a sheltered position. (2) The high esteem in which the church has been held places it above suspect. (3) Discipline in the church has broken down and false teaching is no longer condemned. In fact, the heresy today is to claim there is heresy. (4) Modernism with a different concept of Christianity has captured many of the larger denominations and communism finds a sympathetic reception to its vision of

world brotherhood. (5) A more powerfully organized and compact Protestantism has developed which makes the church easier to handle from the top and a much more efficient tool.

In 1908 the Federal Council of Churches was organized; today it is the National Council of Churches, claiming to represent and speak for 33 million Americans. Virtually all our major groups are in it, and the local and regional councils of churches have multiplied across the land to be the local spokesman and voice of the line handed down. There is a drive today for a one-world church, the Ecumenical Movement, and a one-world government.

We are in a struggle for survival. (Continued on page 8)



Dr. Carl McIntire

Giving and Getting

By Evangelist John R. Rice, Editor

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."—Luke 6:38.

How blessed it is to give! Jesus said a sweet and wonderful thing that was not recorded in any of the four Gospels, but widely known among believers in New Testament times as coming direct from Jesus, so that Paul could say by divine inspiration, ". . . remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35). It is blessed to receive from those who love us; it is even more blessed to give, said the Lord Jesus!

I have just been going over my Christmas gift list again; there are already ninety-three names on the list, five days before Christmas, and very likely it will run over one hundred names when I think of others who have been so kind and for whom I feel I must give some expression of love and gratitude. And I sent some 4,900 Christmas letters, every one of them going to someone who has befriended me, or loved me, or to whom my heart goes out in earnest greeting and best wishes at this happy holiday season. My heart is warm all over again as I think of them, and I feel a sense of glad joy that one time a year I can remember every one of these who are dear with at least a reminder, a good wish, a prayer, if not a little gift. There is no

thought of regret at the time spent, the hundreds of dollars used, but only a half-sad, half-glad thought that loved ones so dear and friends so near deserve far better than I am able to do. It is my hope that everyone may see in the greeting, or in the little token or gift, sincere love and best wishes from my heart. In any case, surely I am more blessed in giving than these I love can be blessed with my gifts! "It is more blessed to give than to receive."

But Why Just At Christmas?

Hearts are warm and generous at Christmas. But why should our giving be just at Christmas?

The blessed promises of Jesus about giving are just as good at other times as at Christmas. Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

Jesus said, "It is more blessed to give than to receive" (Acts 20:35).

We are told that "God loveth a cheerful giver" (II Cor. 9:7).

(Continued on page 5)

Saved for Certain

HOW TO BE SAVED • HOW TO KEEP SAVED • HOW TO KNOW YOU ARE SAVED

by Evangelist John R. Rice

Yours Free!

This beautiful 32-page pamphlet, book-size pages, *Saved for Certain*, a sermon on how to be saved, how to keep saved, and how to know you are saved, by Editor John R. Rice, is yours free if you write for it. No tricks, no catch; you may have one absolutely free, whether you send any order, send any gifts, send any subscriptions, or not. This offer limited to January 1954, only.

Only one copy per letter. No, we cannot send you copies for your friends. Tell them to write for a copy of their own. One of the most heart-warming Bible sermons on salvation and assurance of salvation. It will chase away doubts, help you to know for sure that your sins are forgiven. It will help sinners to be saved. Printed in maroon ink, large type. Just say, "Please send me the pamphlet, *Saved for Certain*, free. And give your name and address. Better do it now!

News Flashes from Christian Schools

By Rev. Walter E. Handford, Manager
Sword of the Lord Foundation

As a student at Wheaton College it was my privilege in both 1948 and 1949 to tour the South with the Men's Debate Team. One of the most delightful highlights of each trip was the time spent at *Hampden DuBose Academy* in Zellwood, Florida. We were always royally entertained. Frankly, I was "impressed" by the unusual caliber high school training the young folks of this school receive. Dr. and Mrs. DuBose lead a wonderfully consecrated staff of teachers in giving their students the very finest in Christian culture and instruction. It is good to see God's hand of blessing so obviously revealed in the following report from this fine Christian Academy.

"Hampden DuBose Academy, Zellwood, Florida, opened the school year with a larger enrollment than ever before. In order to accommodate the increased student body, it was necessary to build dormitory space both for girls and boys.

"Col. John Fain conducted a week of evangelistic services at the opening of school, and Dr. P. C. James a week of Bible teaching in October. As far as we now know, every student is saved and yielded to the Lord. "God is richly blessing the work, and we are going forward looking to Him."

Moody Bible Institute announces the 48th Annual Founder's Week Conference to be held in Chicago, February 1-7. The conference marks the 117th Anniversary of the birth of the Institute's founder, Dwight L. Moody. More than 20 outstanding speakers will be heard during the week, when evening meetings will be held in Moody Memorial Church, Clark Street at North Avenue. During the day meetings will be held in Torrey-Gray Auditorium of Moody Bible Institute.

Christian education leaders, preachers, missionaries, laymen and students from all over this continent as well as from overseas, will hear such well-known speakers as Dr. William Ward Ayer, author, evangelist and radio preacher from New York City; Rev. Alan Redpath, formerly of London, England, now pastor of Moody Church in Chicago; Rev. Harold Voelkel, missionary from Korea and United Nations chaplain who worked among North Korean Communist prisoners.

Still others to be heard will be Rev. John Edmund Haggai, young pastor of the Woodland Park Baptist Church of Chattanooga; Dr. V. Raymond Edman, president of Wheaton (Ill.) College; Dr. Jack Shuler, well-known evangelist; Mrs. Ruth Stull, former missionary to Peru and author; Richard

Woike, New York businessman, and others.

The *Moody Chorale*, under the direction of Donald P. Hustad is touring the Southwest during January. This 45-voice student choir also plans a tour of England in June.



Donald P. Hustad

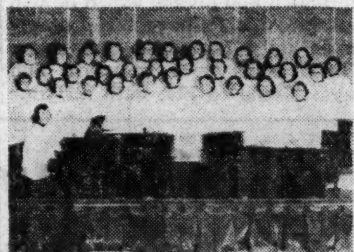
The *Kansas City Bible College*, headed by Dr. Walter L. Wilson, announced the death of one of its faculty, Mrs. Luella Gordon, one of the first graduates of the college and a teacher in the college since 1938, suffered a stroke the morning of December 1 and died in the afternoon of the same day at the Research Hospital.

From *Bob Jones University* in Greenville, South Carolina, comes word of an unusual gift to the school. A Tiffany mosaic, over eight feet in diameter, has just been installed in the cloister of the Bob Jones University Museum and Art Gallery. This announcement, made by Dr. Bob Jones, Jr., has come at the second anniversary of the opening of the university's remarkable collection of sacred masterpieces.

A work by the late L. C. Tiffany, the mosaic was created in the latter part of the nineteenth century and is a gift to the university collection from the First Presbyterian Church in Schenectady, New York.

Weighing over 1500 pounds and made largely of mother-of-pearl and gold, it is a unique and beautiful picture of a recording angel, entitled "Inspiration."

The *Houghton College Oratorio Society* and A Cappella Choir totaling 250 voices in company with the Buffalo Philharmonic Orchestra gave Handel's famous oratorio, "The Messiah," at Kleinhan's



Music Hall, Buffalo, New York, under the baton of the orchestra conductor, James Sample, on the evening of December 6, 1953.

Dr. W. O. H. Garman has this year assumed the duties of Presi-

THE EDITOR'S Notes

by John R. Rice

You will get this paper in January, but I write these words December 22. The children will all be home for Christmas, and we expect a blessed time. Thank God for His blessings, and most of all for Jesus Christ.

They Do Not Like Us—For Contradictory Reasons!

A pastor writes asking us to discontinue his subscription to *THE SWORD OF THE LORD*, giving as a reason, "because of your attitude toward our American Baptist denomination."

At the same time came another letter asking us to discontinue *THE SWORD*, "as we are not Baptists."

Some people do not like us because they say we are not friendly toward Baptists. Other people do not like us because they think we are too friendly to Baptists!

However, as I thought it over, I could praise the Lord for this; nobody ever asked me to discontinue *THE SWORD OF THE LORD* because I was not true to Jesus Christ! Nobody ever blames me for saying, "You do not believe the Bible, and you do not count it as God's Holy Word." No one ever turns against *THE SWORD* saying, "You make fun of the atoning blood of Jesus Christ. You think people can be saved by their good works." No one ever asks me to discontinue *THE SWORD OF THE LORD* accusing me of being against the new birth, or against soul winning, or against the blessed truth

dent of *Immanuel College of the Bible* located in Wheeling, West Virginia. Founded in 1950 by H. Max McCall, this fundamental school is associated with the American Council of Christian Churches. The aim of the school is to train young men and women in sound, Bible-centered preaching and teaching.

The *Missionary Training Institute of the Christian and Missionary Alliance* this year has a top enrollment of 560 students. This excellent Bible School is located in Nyack, New York. Its combined musical groups featuring the Mixed Chorus, Ladies Glee Club, Symphony Orchestra, and School Quartet will once again take an active part in the outstanding program of the year known as *World Missions in Review*. This program will be held in Carnegie Hall on Monday, February 22, at 2:30 P.M.

The 63rd year in the history of *Seattle Pacific College* has opened with an all-time record enrollment of 831 (15% above last year), according to the Registrar, Professor F. Wesley Walls.

Since *Seattle Pacific* is the only Protestant College in the city, it draws students, according to Registrar Walls, from all denominations. Approximately 25% have Free Methodist background, 12% Baptist, 9% Presbyterian and the others distributed over many other denominations and religious groups.

The college now has under construction a new \$400,000 dormitory for men. This is expected to relieve the over crowded condition next year. The college also is completing construction of a \$400,000 physical education building and an elaborate Industrial Arts building. Altogether the college has more than \$1,000,000 worth of building under construction.

In a great demonstration of group giving the student body of *Westmont College* recently completed a campaign to raise money for a new athletic field. The successful campaign netted \$3,300, or a little more than \$10 per student.

The culmination came when "W" Club Prexy Tine Hardeman presented a check for the amount to Dr. Roger Voskuyl, College president, at the annual Christmas Party.

The money raised by the students will partially cover the actual cost but more money is expected from off-campus sources so that work on the field can begin soon.

Prayerlessness

"It is the Cause of a Deficient Spiritual Life.—It is a proof that, for the most part, our life is still under the power of 'the flesh.' Prayer is the pulse of life; by it the doctor can tell what is the condition of the heart. The sin of prayerlessness is a proof for the ordinary Christian or minister, that the life of God in the soul is in deadly sickness and weakness.

"Much is said, and many complaints are made, about the feebleness of the church to fulfill her calling, to exercise an influence over her members, to deliver them from the power of the world, and to bring them to a life of holy consecration to God. Much is also spoken about her indifference to the millions of heathen whom Christ entrusted to her, that she might make known to them His love and salvation. What is the reason why many thousands of Christian workers in the world have not a greater influence? Nothing save this—the prayerlessness of their service. In the midst of all their zeal in the study and in the work of the church, of all their faithfulness in preaching and conversation with the people, they lack that ceaseless prayer which has attached to it the sure promise of the Spirit, and the power from on high. It is nothing but the sin of prayerlessness which is the cause of the lack of a powerful spiritual life!"—*Andrew Murray*.

of Christ's promised second coming!

Yes, *THE SWORD* may be against your idols. When the American Baptist Convention supports infidel Dryden Phelps and joins with the National Council of Churches in its socialism, when it backs infidel Harry Emerson Fosdick and other enemies of the Bible, as its leaders have so often done, then we feel very free to express an opinion. And we will feel free to criticize anybody else who turns against Christ or the Bible, or the atoning blood of Christ, or the new birth, or any other essential of the Christian faith. But thank God, no one ever has any room to say that we are not true to Jesus Christ and the Bible and the great doctrines taught in the Bible. No one can say that we go against the stand of great heroes of the faith in the past, or those fundamental truths believed by the saints of all ages.

We just suggest that everybody fall in love with Jesus Christ and help us to honor Him and exalt Him, and teach the Word of God, and win souls. Then if somebody's idol gets broken, we will all be glad, just so Jesus Christ is exalted. That is the aim of *THE SWORD OF THE LORD*.

Iowa Friends Note Dr. McCall Coming

I have just had occasion to turn down a fervent invitation for services in Iowa. Then on thinking the matter over, I recall that my associate, the beloved Dr. D. A. McCall, distinguished preacher, Minister of Revival promotion for the *Sword of the Lord Foundation*, will close a series of services in Colorado and Nebraska at Broken Bow, Nebraska, on March 4. After March 4 he will be en route home to Wheaton and could take some services in Iowa. Dr. McCall will preach the Gospel with power and great charm, will take subscriptions for *THE SWORD OF THE LORD*, will build up the church, will win souls. Pastors and others who would be interested in having him for a service or two in their churches following March 4, please write Dr. D. A. (Scotch) McCall, *Sword of the Lord Foundation*, Wheaton, Illinois.

Read Dr. Carl McIntire's Article In This Issue

You will note the address, "How Communism Is Using the Churches," in this issue of *THE SWORD OF THE LORD*. This address was given in the American Legion Bowl in Los Angeles to a fine crowd, and we are glad to have it for *THE SWORD OF THE LORD*.

Not interested in Communism, you say? Then you ought to be. Too many people have been silenced by pressure of the modernists and socialists. We thank God that Dr. Carl McIntire speaks out boldly, as we do. American Christians need this message.

Dr. McKay, president of Princeton University, and modernist infidel, recently wrote all Presbyterian pastors saying that "Anti-communism is as dangerous as communism." That is as silly and misleading a statement as I ever saw. Is truth as dangerous as a lie? Is Christ as dangerous as Karl Marx?

The only man who could say that would be a man who really is in sympathy with the aims of communism.

Many people are in sympathy with the aims of communism who are not in sympathy with Russia, and not in sympathy with the methods of communism. That is, they want socialism, they want the means of production taken away from people and taken over by the government. They want money taken away from people who have earned it and want it given to people who did not earn it. They want socialism, but they do not want to attain this socialism by violent revolution, as the communists want. They want to do it on the Roosevelt-Truman method of high taxation, the government taking over the power industry, then later more and more control, taking away money by exorbitant income taxes, and giving it to more and more people on relief, to get their votes, etc. But no intelligent person who is also an honest American should say that anti-communism is as dangerous as communism.

Intelligent Christian people and honest Americans who want America to stay like it is, and do not want our freedom taken away, ought not to listen to people meaning the FBI for its activities against communism, slandering Senator McCarthy or the Congressional Committee on anti-Americanism, or Dr. Carl McIntire, or others who fight communism. If you are not against communism, then you are either a modernist in doctrine, or you are a socialist and pro-communist in politics. Real Christians had better read Dr. McIntire's article prayerfully and with an open mind. It will help.

Together We Can Do It!

I know that I cannot, with the help of these seventy workers in the Wheaton *Sword of the Lord* offices, get 200,000 subscriptions to *THE SWORD OF THE LORD* by September 28, 1954, our twentieth anniversary. I know that in this present brief whirlwind subscription campaign I cannot get 75,000 subscriptions, new and renewal. But together we can do it! If those who can, those who know they would honor God by doing it, will sit down now, and send the names and addresses of four people to whom you will send *THE SWORD OF THE LORD* for one year, along with \$6 to pay for these four subscriptions at the rock-bottom price of \$1.50 per year, we can get those 75,000 subscriptions soon, and without hurting anybody. (Be sure to add 50c per year for Canadian and foreign subscriptions.) Renew your own subscription, if you like, while you send others. The special rate holds if you send four subscriptions at once.

But better yet, if you will send ten one-year subscriptions, you may have the editor's brand-new book, *All About Christian Giving*, 176 pages, thirteen chapters, paperback, absolutely free. When you send the subscriptions, please say where to send the free book. And address your letter to the *Sword of the Lord*, Wheaton, Illinois. And God bless you for helping!



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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For Young People . . .

Miracles of Science

By the late Arthur I. Brown, M.D.

Enthralling and Curious Facts of Nature Showing the Miraculous Scientific Evidences of God's Hand in Creation. 39 Wonderful Chapters.

CHAPTER X

Humans Living in an Ocean

Today we direct our thoughts to the atmosphere. We live at the bottom of a vast ocean of air which extends to a height of about 200 miles. Man's exploration of this huge expanse has been confined to extremely narrow limits. He has ascended about nine miles in an airplane and about thirteen miles in a balloon, while the greatest height ever reached by a sounding balloon is only about 24 miles.

The density of our gaseous envelope is greatest near the earth's surface, and gradually becomes thinner as the altitude increases. About half its weight is within four miles of the earth, although minute traces of air are believed to exist even at a height of 2,000 miles.

The weight of the atmosphere is a very important item about which there could be no chance. The air pressure at sea level is nearly fifteen pounds to every square inch of surface—an average of fourteen tons upon every person. About one ton of air rests upon every square foot of surface. This exact weight is due, obviously to two factors, the weight of the gases composing the atmosphere and the height to which the air goes. A slight change in either of these conditions might result in a greatly increased pressure or, on the other hand, greatly reduced. The former would crush by its weight and the latter would bring about death, possibly through hemorrhage and also inability to breathe the rarified air, as on top of the highest mountains.

Of course, in addition to these two factors, is the presence of watery vapor, another condition on which life depends, and behind all these must be placed the size and weight of the earth determining the atmospheric mantle.



If the weight and size of the earth were doubled, every object would have its weight doubled. The atmosphere would press down with two fold force; respiration would be labored and painful. Water would weigh twice as much and sap could not ascend. Tools and implements would be so heavy that they would be unwieldy, every mechanical operation in field and workshop would require twice as much energy. Every animal would move as though loaded down with another of equal size or weight. Men could barely crawl about with strength exhausted in bearing their own weight. Winds would tear down all houses, if they had not already fallen by their own weight. Rain, hail and floods would exert a tremendously destructive force.

If the earth were only half its size and weight, equally death-dealing would be the results with air too light to sustain life. Sap would ascend too rapidly. Men and animals would move about very unsteadily and slowly without sufficient ballast. Life could not go on.

These facts cause us to pay attention to the statement in Job 28:24,25: "For he looketh to the end of the earth, and seeth under the whole heaven; To make the weight for the winds; and he weigheth the waters by measure."

How may we account for this remarkable scientific item written down so long ago unless we believe in a supernatural God and in a supernatural Book?

With the exception of water vapor, the percentage of which may vary between wide limits, the constituents of the air are relatively constant in amount. The average composition of dry air is as follows by volume: nitrogen, 78 per cent; oxygen, 21 per cent; carbon dioxide, .04 per cent; argon, .96 per cent, with slight traces of neon, helium, krypton, xenon, hydrogen and ozone. In addition, of course, the air contains dust particles, bacteria, and minute quantities of certain gases caused by manufacturing processes—compounds of sulphur with oxygen and hydrogen. The constituents of air are not chemically united. They are merely mixed—a device which shows again the wisdom of the Creator.

Think of the gases which make up 99 per cent of the air—nitrogen, 78 per cent, and oxygen 21 per cent. Nitrogen serves to dilute the oxygen, thus retarding burning and oxidation, and is necessary as a plant food. Oxygen is necessary for respiration, to support combustion, and to aid decay of organic matter. The delicate balance of these two gases, the constancy of their proportions in the atmosphere, the admirable way in which they operate for their designed purpose must be because there was thought and planning somewhere.

Of the 92 elements known to man, not one is more important than oxygen. Man breathes it every moment of the day and night, and so is enabled to carry on his life processes. He uses it to help burn the fuels that cook his foods, that warm his home and generate power to operate his machinery. He depends on oxygen to decay waste materials, destroy germs, and purify water. In hospitals, submarines, mines and airplanes, it is put to vitally important uses.

Nitrogen is by far the most abundant substance in the air. It is an inert or "lazy" gas, not com-

binning readily with other substances. The fact that it is abundant and inert is seen to be very necessary. If the air were composed entirely or largely of oxygen, all burning would take place with extreme vigor, and it would be practically impossible to control a fire, once started. Nitrogen therefore, dilutes the oxygen to the point where it is just active enough for our needs. How was this proportion arranged? Certainly not by chance!

Nitrogen is an important constituent of all plants and animals, but most living things are unable to extract it from the vast atmosphere-reservoir about them. They depend on certain tiny plants, belonging to the bacteria class, which have the ability to extract nitrogen from the air. In this way, nitrogen is made available for all other living things. And man has now succeeded in tapping the great stores of nitrogen in the air by using powerful electric currents, a process known as fixation of nitrogen.

In all these studies we have observed that there is plan and forethought and in regard to the atmosphere, this is clearly apparent. In the passage from Job previously mentioned, we are told that "God understandeth . . . for He looketh to the end of the earth . . . (in order) to make a weight for the wind."

What a startling and suggestive expression! The only possible meaning is that this important item was considered and arranged by the Creator. In order that there might be suitable life conditions, He has given us thousands of instances of His planning. If we apply our reason to this subject, there is one inevitable conclusion and that is, that there is a personal God exerting His supreme wisdom and power at every point.

Besides these wonderful properties and functions of the atmosphere, it is the appointed medium of many other inestimable benefits to the world in which we live.

While the sun is the great source of light, yet the co-operation of the atmosphere to diffuse the light is essential to the proper illumination of the earth. To the atmosphere we must ascribe the glories of the day, the lovely blue of the heavens and the soft and soothing shades of the landscape.

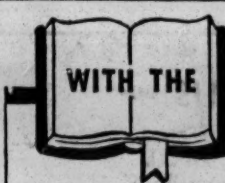
Without it, the sky would be black as ebony, and out of it the sun would gleam like a red-hot ball; and his beams, like a ray passing through an aperture into a dark room, would reveal only the objects on which they fell, or those from which they were directly reflected. Without atmosphere, there would be no twilight, no morning, no evening. The sun at the dawn of day would burst from the bosom of night in all its unbearable brilliance; and at the close of day, would suddenly plunge out of view, leaving us suddenly in utter darkness. To the atmosphere we owe all the glories of the setting sun, when the heavens put on their most glorious robes to thrill us with celestial beauty.

By means of atmosphere birds wing their way through space, and insects flit from flower to flower. Without it the eagle and condor would flap their wings in vain and flight would be impossible. The atmosphere is also the medium for sound and smell. Without it, eternal silence would reign, and music would be impossible. Conversation and song would be unknown.

This vast and wonderful appendage of our globe has been made to meet the nature and wants of the living creatures and growing vegetation that occupy its surface. Design and mutual adaptation are very manifest. We have exactly those elements in just the proportions essential to the life and health of all creatures.

The atmosphere has been made for the lungs; and lungs have been made for atmosphere. How beautiful the adjustment whereby animals breathe oxygen and liberate carbon dioxide, plants using the carbon and setting oxygen free for the use of animals!

The atmosphere and the ear have been formed one for the other. In like manner the atmosphere and organs of speech have been formed in mutual adaptation. You are hearing my voice because of these planned features. And the message I would like you to get



REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

EVANGELIST CLIFF ROBINSON, 1707 Kirby Avenue, Chattanooga, Tennessee, has just conducted a one-week revival campaign with the Oak Grove Baptist Church of Frisco City, Alabama. Evangelist Robinson reports a blessed revival meeting. There were thirteen additions to the church, nine young people surrendering for full-time service, and twenty-five rededications.

SWORD OF THE LORD EVANGELIST LLOYD BARDOWELL, Box 123, Conway, South Carolina, reports thirty-six conversions and sixty-five rededications in a wonderful revival just conducted at the Highland Baptist Church, Shelby, North Carolina. In addition

there were fourteen families who pledged themselves to a daily period of prayer and Bible reading. Rev. Ralph Howe is the pastor of this splendid church.

EVANGELIST EDDIE WAGNER, 7 Quillen Avenue, N. Little Rock, Arkansas, led in a series of revival meetings in the Lake Harriet Baptist Church, Minneapolis, Minnesota, November 10 to 22. Dr. George J. Carlson, the pastor of that church, reports that during the campaign there were fifteen who professed Christ for the first time and four others who came forward for church membership.

The pastor highly commends Evangelist Wagner as one who preaches a fearless Gospel, who is earnest, sincere, consecrated, and serious. "He is the best home visitation evangelist this pastor has known."

EVANGELIST DEL FEHSEN-FELD, 4521 Jarboe, Kansas City, Missouri, just closed a wonderful revival in Lakeview Baptist Church, Waco, Texas, where Rev. Charles Ware is pastor. The pastor writes that although the series of meetings has closed, the revival continues.

There were twenty-one additions to the church during the meetings. Ten came forward for baptism, eleven came by letter, and in addition there were twenty-five who pledged to establish family altars and fifty or more who pledged to begin tithing.

EVANGELIST BOB BOUGHTON, 216 South 29th Street, Belleville, Illinois, writes a kindly and comforting letter to the editor on his birthday in which he praises God for His blessings upon his services.

He writes that his last meeting was at Allentown, Missouri, where the church was revived and surrendered for soul winning, separation, and service. Nineteen precious souls were saved. One whole family was saved, and the pastor has since baptized the converts.

EVANGELIST H. B. BARNETT, The Pines, Waldron, Arkansas, saw sixteen conversions and many rededications in a two-week revival at the Old Union Church, south of Bevier, Missouri. The church has had no Sunday School for some time; however, through the revival efforts a Sunday School has been started.

Evangelist Barnett reports that this was the first revival the church has had for over thirty years, but despite this fact he preached to a full house every night but two, the weather being too bad those two nights.

from this brief talk is that which would bring you into vital contact with the One who has made all this possible.

How can we ignore these manifestations of Omniscience and Omnipotence? God has spoken. Shall we listen? What about a few moments of quiet thought regarding your relation to the Lord Jesus Christ? I can assure you He will give you pardon and joy and peace if you will accept Him as Saviour.

It may be that now the world with all its distractions looms large on your horizon. You are fretted and worried by the countless "things" which fill each day, and yet you do not seem to be getting anywhere. You may be a worldly Christian getting little joy out of your Christian life. Give Christ a chance!

Hast thou heard Him, seen Him, known Him?

Is not thine a ruptured heart?

Chief among ten thousand, own Him,

Gladly choose the better part.

What has stripped the seeming beauty

From the idols of the earth?

Not the sense of right or duty,

But the sight of peerless worth.

Not the crushing of the idols,

With its bitter void and smart,

But the beaming of His beauty,

The unveiling of His heart.

'Tis that look that melted Peter,

'Tis that face that Stephen saw,

'Tis that heart that wept with Mary,

Can alone from idols draw.

Draw and win and fill completely,

Till the cup o'erflow the brim.

What have we to do with idols

Who have companioned with HIM?

(This book is now out of print, and the Sword of the Lord publishers' supply is exhausted. We are sorry that no more orders for it can be filled.)

Distress Of Hebrew Christians—God's Opportunity



Rev. Jacob Peltz

One Hebrew Christian writes: "It is fearful to be in such distress. Sometimes I lose courage to go on, and then I remember the saying, 'Man's extremity is God's opportunity; when the need is greatest, help is the nearest.' This we have experienced when God through you sent us so much nourishing food. We pray that God will bless and reward our dear and generous friends in North America."

A faithful Gospel work is still maintained amongst surviving Jews in various parts of Europe, and it is our joy to undergird such a ministry by shepherding Hebrew Christians and by giving them food and other forms of relief. In acknowledging such gifts one missionary says: "The CARE food parcels which you have sent us are of great help in our struggle of everyday life. We are so grateful to you and the generous donors."

Please send your gift to help us maintain this Christlike ministry amongst the poor and bereft, the young in our Children's Home, and the aged, the broken in body, and those suffering from frustration and neglect. Please share our burdens on behalf of Christ's needy brethren!

\$10.00 will pay for a big, nutritious CARE food parcel for a needy family in Europe or in Israel.

\$10.00 a month will support a Hebrew Christian orphan in our Children's home in Germany.

The International Hebrew Christian Alliance

Rev. Jacob Peltz, Ph.B., B.D., Secretary
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Bob Jones Says --

By Evangelist Bob Jones, D.D., LL.D.
Founder, Bob Jones University, Greenville, S. C.

A Revival Should Bring A Moral Revolution

There is in America today—a religious revival, but we are not having a real Christian revival. Do not misunderstand me. Many people are being saved. The Gospel is preached over the radio. It is being preached in a great many centers, and the Gospel is the power of God unto salvation. It is not the Gospel analyzed or philosophized about; it is the Gospel preached that does the job. There is something inherent in the Gospel itself that makes it the power of God unto salvation. Many thousands of people are being saved whom we never hear about. We are going to meet a great many folks in Heaven whom we will be rather surprised to see there. We, however, are not having a great nation-wide spiritual revival; and there are no signs of such a revival.

Before World War I, there were about one thousand evangelists in America, and they were preaching to one million people a day. Most of the pastors in that day were orthodox as far as the fundamentals of the faith are concerned. We had not at that time bankrupted the character of our Christian people by having them go along and support things contrary to their convictions and their con-



Dr. Bob Jones

sciences. We, therefore, could have a revival. Cities and towns and rural districts were turned upside down. After revivals, great moral crusades swept over communities. Communities went dry by a big majority vote of the people who said, "It is not right to sell liquor, not even to build schools and educate our children." There were no tricks in the business. It was an open, clean, fighting, moral crusade that carried this nation dry.

After World War I, the religious liberals began to take over the leadership of the churches and many of our schools. They said they were going to build a new world, and they did. They built a world of despair and hopelessness that has brought a feeling of despair and hopelessness even to the hearts of young people. They have built ecclesiastical organizations that have a large enrollment and are taking in members, and even the orthodox ones in the group are falling for the propaganda to go along and support the program, even though there may be things in the program contrary to the Gospel, upon which the organizations were built. We are not having a revival. Following the "revival campaigns" in America, there are no signs of a real revival. This statement is not to be misunderstood. There are certain groups in cities and towns and rural districts that preach the Gospel, and they do have revivals, but this nation is today spiritually—not religiously—in probably the worst fix it has ever been.

Millions of people could be saved. It is easy to get men to hear the Gospel. They know they want something. The average young person is "scared to death" by what he feels is ahead of him; but we are offering our generation a religious sop instead of a good, old-time, Gospel, saving crusade. Fifty Jonathan Edwardses properly placed in America could lead this nation in the greatest revival the world has ever known since apostolic days. But most of the men who are even orthodox are satisfied to go along and just help build a sort of ecclesiastical organization instead of getting out and standing for something. May God raise us up a dominate courageous preacher leadership in this country.

We have preachers who have what we might call social courage and political courage, but what we need is a great group of preachers who are known for their fighting Gospel courage—preachers who preach against sin with a John the Baptist courage and preachers who exalt Christ and His atoning blood and saving power with the courage of Paul. That is what we need, and that is what we do not have.

The Crying Need for Men of Individual Conscience and Conviction

Protestant Christianity in the old days put great emphasis upon the individual and his own conscience. Men were converted as individuals. When they sinned, they sinned as individuals. Jesus Christ died to save individuals. The preachers in the old days were rugged individualists. Strange

socialistic influences have not only come into the political and business life of America, but there is a strange religious socialistic influence that has invaded our ecclesiastical organizations. This influence has come in so subtly and so quietly that most people do not realize the peril Protestant Christianity faces. The individual in many cases turns his conscience over to the ecclesiastical organization with which he is affiliated. He supports what he is told to support. He asks no questions. He pays to the church budget. He is regular like a Democrat or Republican or Socialist is regular in his political party. Rugged individualism to a great extent is being left out of political organizations, and we have practically lost rugged individualism in our religious setup in America. When I was a boy, there were all over America great, dynamic, individualistic, strong, courageous, well-known preachers of the Gospel. These men molded sentiment. They moved the people. They never compromised.

It is a tragic situation that today in America you can think of city after city without any great, outstanding, individualistic preacher. When I was a little boy, in Southeast Alabama, where I grew up, there were old-time, courageous preachers in the country districts. I remember them. They were different types, and yet they were alike in one particular: They stood for what they believed, and they never asked anybody to go along until his conscience would approve of his going along.

Little by little Satan has taken out of individual Christians the courage to stand for what their consciences tell them they ought to do. It is not right for any Christian to support anything against his own conscience. A Christian better fail to support something that is good when he wonders whether it is good than to support something that is good when his own conscience tells him not to support it. No man who calls himself a Christian should ever support any cause until he himself believes in his own heart that the cause is right and is in line with the fundamentals of the Christian faith.

Do Not "Go Along" With Sin for Convenience

We are living in a day when people are sacrificing principle on the altar of convenience. Several years ago when the Community Chest Drive was on, I looked at the causes in this drive. Some of them were very good, and I wanted to support them. Some of them were causes that did certain things that I, as founder of a Christian school, could not consistently support and stand for the things for which we stand at Bob Jones University. I have been in battle all my life and naturally like to avoid all the controversies possible. I did not feel that it was my business to rush to the public and tell the whole wide world that we were not going to support certain things, for these things were rendering a good service in many particulars, but I could not support one or two of the causes and be consistent; so we made out our checks and said, "This money goes to so-and-so and to nothing else," and I gave as much as I would have given to all causes, had I not felt that I should support just certain of these causes.

God never puts any Christian on the spot where he has got to sacrifice his conviction or follow an inconsistent course. It is never right to support something that we believe is wrong to get an opportunity to support something that we think is good. It is not right to do wrong even to get a chance to preach the Gospel. God will not put us in that kind of position. There is always a way for a Christian to do what he ought to do and not be inconsistent in what he is doing.

This country needs an old-time, courageous preaching crusade instead of the little cheap, "come along with us" method of getting results. Our civilization cannot last with the present subtle, cheap, go-along, satanic appeals that have got even into our churches and religious life. I salute every man and woman on this continent and around the world that believes the Gospel and trusts Christ as Saviour and who stands for what he

Behind The "Purple Curtain"

Subscriptions Needed for 83 Evangelists in Spain and Portugal Who Ask for "The Sword of the Lord"

We have had great joy in publishing an edition of "What Must I Do to Be Saved?" in Spanish where the Catholic control is greater than in any other nation in the world and where local Christians are persecuted and every preacher of the true Gospel is constantly liable to imprisonment.

A greatly-respected friend, Dr. R. H. Borkent in Den Haag, in Holland, runs an Evangelistic Bureau and is able to send encouraging Gospel literature into Roman Catholic countries; has used thousands of copies of THE SWORD OF THE LORD and many hundreds of certain of our books and pamphlets which we have provided for him to send to preachers in Spain and Portugal.

Now comes a letter dated November 25 from Brother Borkent and he says:

"Dear Dr. Rice:

"During a couple of years you were so kind as to favour us regularly with a number of copies of your magazine, THE SWORD OF THE LORD. Those copies were remained by us to many Christian workers in Western Europe, especially in Roman Catholic countries—Italy, Portugal and Spain, where the inquisition has been re-established and where it is not permitted to print evangelical literature.

"Well, a number of evangelists in Roman Catholic countries have expressed their wish to be favoured regularly with your paper. And as we think that you would appreciate to learn about what becomes of your papers, we have enclosed the lists of addresses of the applicants.

"We do hope it will be possible for you to grant the requests to favour these people with a free subscription. In doing so you will indeed continue your underground missionary work in the darkest part of the world where the Jesuits are doing their utmost to extinguish the light of the Gospel.

"The direct fruits of this missionary work are invisible; maybe we will never be aware of the direct fruits. But be assured that indirectly your papers are doing their work; they are working as an active agency in the Roman Catholic atmosphere, and the roaring and fulminating of the chiefs of the inquisition clearly show that the Roman Catholic authorities begin to feel uneasy and that something is going on, notwithstanding all their attempts to stop the preaching of the Gospel.

"In the name of our friends in Spain and Portugal, who will feel it as a great moral support when they find out that they are not forgotten by their fellow-believers in other countries, we thank you in advance for all your kind help.

"May God continue in blessing many people through you.

"Yours in our Lord's service,
"Dr. R. H. Borkent."

Dr. Borkent enclosed a list of 47 Christian workers in Spain and 36 in Portugal who want THE SWORD OF THE LORD and of course are unable to send the money for it.

What could we do? We know the hungry hearts of these people. We have received letters asking Bible questions, pleading for help on doctrine, asking for help in soul winning. We cannot refuse these beloved brethren who labor for Christ behind the Roman Catholic purple curtain. We have received evidence that even priests are being converted, and that under

believes is right regardless of the consequences. We Christians do not have to be ugly and mean and go around with a chip on our shoulder attitude toward life. We do not have to be jumping on everybody and kicking everybody around whether they agree with us or not, but we Christians should keep our own consciences by refusing to do what we do not think we ought to do even if it gives us an opportunity to do something we think we ought to do. There are plenty of good causes to which we can give our money and lend our influence with a clear conscience. So why sin against God by going against our convictions and sacrificing our consciences?

these most difficult circumstances, godly men continue to preach the Gospel and win souls. We must help them.

So we have enrolled all these 83 preachers to receive THE SWORD OF THE LORD. The subscription at bare cost will require \$2 each per year. Who will pay for subscriptions for these preachers who win souls and preach the Gospel in the midst of persecution, such as you and I have never known? Who will help to keep alight the fires of revival and soul winning in far-off Spain and Portugal? Investment in these evangelists is surely about the best investment of the Lord's money that any one could make. If you wish to help, send your gift now to the Missionary and Minister Subscription Fund.

If THE SWORD OF THE LORD friends will stand by, by God's grace and in the power of the Holy Spirit and with the cooperation of the great men of God who write for THE SWORD OF THE LORD, we will stir revival fires around the world and have some part, God willing, in the saving of millions of souls. In Jesus' name, help us do it!

Remember that foreign subscription campaign may be had for only \$2 each, while subscriptions in the United States and to our armed services are only \$1.50 a year in lots of four or more.

Address, Sword of the Lord, Wheaton, Illinois.

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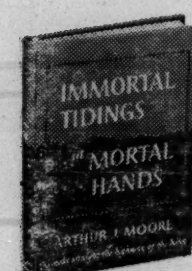
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"We trust that many will discover in this book wells of devotion which supply the water of life."—Watchman-Examiner.
\$2.50

IMMORTAL TIDINGS IN MORTAL HANDS

Arthur J. Moore



One of the most powerful voices of evangelical Christianity offers a tribute to the missionaries of the gospel and their faith and consecration, and a plea to the Church to witness today. He calls for a renewed dedication to the

Church's primary mission of spreading the gospel into the whole world. Here, for every Christian, is a reminder that Christ's message has been entrusted to him, that he bears the "immortal tidings" in his mortal hands.

"A challenging statement to all who follow the Lord Jesus, declaring their mission, and outlining their strategy."—Donald F. Ackland, Baptist Sunday School Board.
\$1.75

At All Bookstores

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EVANGELIST *Herb Rosell* presents **THIS WEEK'S ILLUSTRATIONS and QUOTES**

DISTINCTIVE MEDAL

As employment interviewer for a large aircraft company, I meet and talk with many kinds of people. I thought nothing could surprise me, but the other day a recently discharged sailor set me back on my heels.

Well dressed in civvies, he wore on his lapel the Purple Heart, as well as his honorable discharge button. However, it was another large gold star-shaped medal, suspended from a ladder of ten bars, which really took my eye.

My curiosity grew. I was sure he had won the medal through some unprecedented act of valor. The details of his employment being completed, I did something I don't ordinarily do.

I asked him how it happened.

"Oh," he replied proudly, yet with the modesty befitting a hero, "I got that before I went into the Navy. I won it for going to Sunday school for ten years without missing a Sunday."

—ALFRED SEALE in *Coronet*

"THE HAPPINESS OF YOUR LIFE DEPENDS UPON THE CHARACTER OF YOUR THOUGHTS."

—MARCUS AURELIUS

ADVICE TO YOUNG MEN

Pray every night and shave every morning.

Keep your conscience clean, also your linen.

Let your light shine and shine your shoes.

Press your advantages, your opportunities, and your trousers.

Brush the cobwebs from your brain and the dandruff from your collar.

Take liberties with grammar, if you will, but not in games of chance.

The polite liar easily becomes a plain liar.

Covet a golden tongue more than a greenback.

Be poor in spirit but not in vocabulary.

Don't mix your metaphors, but nevertheless be a good mixer.

It is better to establish a good precedent than to follow a bad one.

It is better to lose a good fight than to win a bad one.

Never allow temporal trivialities to displace eternal verities.

Always be content with what you have but never with what you are.

—Advance

(From the book of 95 pages, *DRIFTWOOD*. Price, paper binding, \$1. Sword of the Lord Publishers, Wheaton, Illinois.)

Giving and Getting

(Continued from page 1)

And not a one of these promises indicates that it is good only at the happy Christmas season! God loves a cheerful giver just as much in January as in December! God has promised that it is more blessed to give than to receive the rest of the year just the same as at the Christmas holidays. And the blessed promises that when you give it shall be given to you "good measure, pressed down, and shaken together, and running over . . . into your bosom." "For with the same measure that ye mete withal it shall be measured to you again."

Now, with all my heart, I want you to join me in unselfishly giving *THE SWORD OF THE LORD* to 75,000 homes in the next few weeks. Here is giving that will be unselfish, giving for Jesus' sake, giving that is certain to be rewarded. Here is giving that will last, week after long week, till fifty-two issues have come, in constant reminder of your thoughtfulness. Here is giving that will bring eternal blessings to many and for which you have a right to expect a reward in Heaven. Here is giving that will keep people out of Hell, that will turn the unlearned away from modernism, or from heresies that would entrap them.

Now Everybody Can Help!

Last week we began a whirlwind subscription campaign to get 75,000 new and renewal subscriptions to *THE SWORD* in a few weeks' time. We hope everyone who can will renew his own subscription as far in advance as is feasible and will send in subscriptions for others. Here are the special rates.

A single subscription to *THE SWORD OF THE LORD* for one year, either new or renewal, \$2.50. Three one-year subscriptions to *THE SWORD* (or one three-year subscription), \$5.00.

Four or more one-year sub-

scriptions to *THE SWORD* may be sent at the rock-bottom price of \$1.50 per year each. Four yearly subscriptions in the United States would be \$6.00. Ten yearly subscriptions would be \$15, etc.

For every ten yearly subscriptions, either new or renewal, we will send a free premium, the editor's new book, 176 pages, on *All About Christian Giving*, with paper cover. These thirteen interesting, scriptural chapters will be a great blessing to thousands. You may have one free for sending ten yearly subscriptions.

For each Canadian or foreign subscription, please add 50c per year which we pay in extra postage.

You may renew your own subscription or the subscriptions of others as far as you like at these rates, but be sure to mark each renewal subscription, "renewal," so there will be no delay and no mistakes.

Those who have accepted a regular quota of subscriptions may send subscriptions now to count on that quota, but they should mark the subscriptions, "quota subscriptions" or say, "Credit these on my quota of fifty subscriptions," etc., so we can keep the records straight.

We cannot send the premium book, *All About Christian Giving*, for subscriptions that were sent before January 1. We cannot send the premium book unless at least ten subscriptions are sent AT ONE TIME. Do not ask us to keep extra records, please.

Please address all letters to the Sword of the Lord, Wheaton, Illinois. Checks and money orders are safer than currency.

Some Scriptural Rules For Giving

I believe that the Scripture gives us some rules that will help us to give subscriptions as we ought. Will you consider the following implications of Bible teaching?

2. We Should Send Subscriptions to Friends

The maniac of Gadara was wonderfully healed, but when he wanted to follow Jesus and be with Him, this was the answer. "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19). To many a Christian, God still says, "Go home to thy friends." Why don't you write a note to numbers of friends. Tell them how you respect them, and how you wish for them all the blessings of the new year. And tell them that you are sending them a subscription to *THE SWORD OF THE LORD* for one year; that it has been a blessing to you,

1. We Should Give Subscriptions to Our Own Loved Ones!

Many Scriptures emphasize the truth that we are accountable to God for our loved ones, and should seek to spiritually bless them.

Joshua said, "As for me and my house, we will serve the Lord" (Joshua 24:15). Joshua felt accountable for his whole household, including grown and married sons and grandsons, daughters and granddaughters.

Cain, who said, "Am I my brother's keeper?" (Gen. 4:9), was a murderer. The Bible indicates that Cain should have been his brother's keeper. Instead of killing him, he should have loved him and helped him.

God said about Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord . . ." (Gen. 18:19). A man is responsible for his children, his grandchildren. The rich man in Hell cried out in his torment. Speaking to his ancestor Abraham, he said, "I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment" (Luke 16:27, 28). The man in Hell knew that he would be to blame if his brothers went to Hell. Dear Christian, are you less to blame if you do not send the Gospel to your brothers and sisters, to those near and dear? Are you not to blame if some of them slip into Christian Science, or Jehovah's Witnesses, or Seventh Day Adventism, or if some of them marry Catholics and forsake the faith? Are you not responsible if some of them have their faith shaken by infidel teachers in universities? Send your loved ones *THE SWORD OF THE LORD*!

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(Continued on page 6)

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Giving and Getting

(Continued from page 5)

3. We Should Send "the Sword of the Lord" to the Poor, to Shut-Ins, to People in Prison, to People in Trouble

Jesus said, "When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again,

and bodies healed of various diseases! Praise the Lord! He is the same—yesterday, today, and for ever!

"With kindest regards,
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and a recompense be made thee" (Luke 14:12).

There will be special reward in Heaven for sending THE SWORD OF THE LORD the people who can not pay for it, to people who will not send you a Christmas present next Christmas, to people who will never do anything for you. Remember that Jesus said to the disciples of John the Baptist who came to inquire if He were the Messiah, that they should tell John that "The poor have the gospel preached to them" (Matt. 11:5). That would be a sign that He was the true Saviour whose coming had been foretold.

Somebody ought to write every penitentiary, every state prison in the country and see that THE SWORD is sent wherever it will be welcomed and that is in almost every prison. In many prisons, it could go to a hundred different wards, departments and persons and would be read most gladly. Someone ought to see that it goes to every county jail. Someone ought to see that every TB patient in a hospital in America gets THE SWORD OF THE LORD. How hungry they are for something good to read!

There are preachers and Christian workers in every foreign country, people who can read English and who would delight in the spiritual help and inspiration of THE SWORD if they had a chance to read it. I believe that we can get the names and addresses of 10,000 people in foreign countries who read English and who would delight to have THE SWORD OF THE LORD if it could be sent. Scores of letters come pleading for it in India, in Japan, in the Philippine Islands, in England, in Africa.

THE SWORD goes already to over 3,000 foreign missionaries. It ought to go to every missionary who will read it. America has some 20,000 missionaries on foreign fields. Nearly all of them would rejoice in the messages of THE SWORD OF THE LORD and the soul-refreshing inspiration it gives to people far from home, away from libraries, away from churches and preachers where they could be renewed and refreshed.

Someone should look out all the shut-ins in his community and see that each one gets this heart-warming weekly. How grateful are the letters which they write to us, when someone sends THE SWORD OF THE LORD to a shut-in!

We should send this revival weekly to preachers. We should send it to ministerial students. We should send it to Christian workers everywhere. The immortal Paul, the apostle, had a burden of soul to get to Rome, "that I might have some fruit among you also, even as among other Gentiles" (Rom. 1:13). He said, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (Rom. 1:11). You will understand my burden of soul to reach 200,000 homes with THE SWORD OF THE LORD by our twentieth anniversary, September 28, 1954.

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HOW HE LOST HIS PARDON.

Arthur T. Pierson

Sam Holmes was in jail in Frankford, Kentucky, under a charge of murder. He was visited one day by an old schoolfellow, Lucien Young.

Some years before this visit, Lucien Young had been cited by the Kentucky legislature for bravery in the rescue of several persons from a wrecked ship. So it was not strange that Governor Blackburn consented to review Sam Holmes' case when Lucien Young asked him to do so. The governor granted and signed a pardon.

The pardon papers safely in his pocket, Lucien Young returned to the prison to give Sam the good news. Before disclosing the presence of so important a document, Young began conversation on several topics, with this final question:

"Sam, if you were turned loose and fully pardoned, what would be the first thing you would do?"

The convict very quickly responded,

"I would go to Lancaster, and kill Judge Owsley and a man who was a witness against me."

Young turned mournfully away, went outside the prison wall, took the pardon from his pocket, and tore it into bits.

The governor did not grant a pardon because of a change of Sam Holmes' character. It was issued solely for the sake of this heroic friend. Though Lucien Young carried an unconditional forgiveness to the cell of the prisoner, Sam remained unforgiven and under condemnation, in spite of the governor's pardon, because he would not forgive. He had no penitence or sorrow with which to meet pardon and accept mercy.

God has granted a pardon to all mankind, not upon our merits or character, but solely for Christ's sake. God has offered you pardon from sin through the death of His Son, Jesus Christ. But mankind remains unforgiven and condemned as long as it refuses to repent and accept God's offer of forgiveness.

Friend, remember that if you die in your sins it is because you would not live. Christ offers you salvation. Receive Him now while the grace and mercy of God still extend a pardon to you.

"God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John 3:17-19.

"Words cannot express my gratitude . . ."

The young corporal was stationed at Camp Borden, Ontario. One night he sat down to try to tell Dr. Rice how much his books had blessed his home. He told how his pastor had seen them and exclaimed, "You have a gold mine there!" He told how the book on The Home had helped him in rearing his young family. Finally groping for words, he said, "Words cannot express my gratitude for being able to get such fine Christian books."

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Blanchard on Prayer

(Continued from page 1)

I was impressed with the same thought in the address which I heard George Mueller of Bristol, England, give on the subject of securing texts. He said that ministers ought to be told what to preach about just as any messenger would be given his commission by the one who sent him. He went on to say that he had for years been accustomed, when he did not know what to preach about, to ask from God and to receive his subject from Him. I may return to this subject hereafter under another title, but I mention it here to say that Mr. Mueller spoke of talking with God exactly as we speak of talking with one another. I have no doubt that the conversation was just as real in his case as in the case of two men who speak with one another in the house or by the way.

Great Ones of the Earth

If we were permitted a familiar conversation with men and women, distinguished by reason of excellence of character or of great achievement, we should consider it an honor and a privilege. Suppose that Florence Nightingale should come to your town, or the poet Longfellow, or the missionary Paul, or the statesman Gladstone. Suppose you should be invited to meet him at a dinner or at a social gathering—to sit by him—to ask him questions and to listen to his replies. It would be a thing long remembered and often rehearsed. You would tell your children and if possible, your children's children how you had seen and spoken with this distinguished person.

But in prayer we are not speaking to a good person merely, but to One who has never been stained by even the shadow of a sin, One who has not only great powers but all powers, who made the worlds, who made this world with all of the beautiful objects which it contains. He is in a peculiar relation to us, for we have been created in His image. We can know and enjoy, or suffer or decide, or remember, or imagine as He can. Now, in prayer we are permitted conversation with this

marvellous Person. We are permitted freely to tell Him of everything which concerns us. We are permitted to ask from Him everything which the Holy Spirit allows us to ask. We are invited, commanded, urged to be free with Him.

In all the record of His dealings with men, there is not one instance in which He found fault with men for coming too frequently, for asking too largely. On the other hand, He at times reproved men because they asked too little or because they did not persevere. The whole spirit of His directions is, "Open thy mouth wide, and I will fill it" (Psa. 81:10). Is it not strange that we value so lightly so great a privilege? Is it not remarkable that men have to be urged, argued with, entreated to appropriate an opportunity of this kind? Ofttimes entertainments are given, consisting of readings from the works of great writers or poets. Story-tellers, orators or historians put before the public portions of the work which they have done, and where the men are great and their reputations were widespread, people flock in thousands to listen and pay large sums of money for the privilege, but in prayer we are permitted to speak in a friendly and intimate way with the One who made these great men and He promises to tell us everything we need to know, to forgive us all our transgressions, if we repent and believe, to give wisdom in every time of perplexity, to give strength for every labor which we are ever called upon to perform.

We have the testimony of thousands, if we choose to listen to it, that more than all that He has promised He performs. It is to this conversation we are invited when we are taught to pray.

Enoch Walked With God

One of the most delightful methods of holding conversations is to make them a part of a friendly walk. Speaking of Enoch's translation, some one says: "He walked with God habitually, and one day he walked with Him so far that God said to him, 'It is

(Continued on page 7)

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Blanchard on Prayer

(Continued from page 6)

not worth while to go back. Come home with me. So he walked on and never returned to earth again." It is one of the privileges of prayer that when we are not

permitted time for deliberation and separation, we can thus have these conversations with God in the midst of daily tasks. We can pray as we walk to trains and as we return through the streets at night from our day of toil. We can lift our hearts to God before a conversation which is important or in the pauses of a conversation which is going forward. We can pray without ceasing, that is to say, we can always be in the spirit of prayer and always find it easy to send our hearts upward when the opportunity occurs. Thus we can walk and talk with the Almighty. Unless we were assured of this by God Himself, we could not believe it to be true, for we are so conscious of our weakness, of our ignorance and our sin, that we should not believe it possible that God could thus favor us, except that He has taken such pains to make it sure. This, however, He has done and if we will, we may talk with God. Let us quietly wait before Him and seek in some measure, at least, to take in this wonderful thought, to really understand as well as we can what it means, and having so done, let us more faithfully avail ourselves of this high honor and wonderful privilege.

II. SUBMISSION TO GOD'S WILL

"O My Father, if this cup may not pass away from me, except I drink it, thy will be done" (Matt. 26:42). We are commanded to search the Scriptures. Of this word I have already spoken, so I merely mention it here. To search

it carefully to investigate for the purpose of ascertaining what is within. Another expression which is important in this connection is found in I Corinthians 2:13: "Comparing spiritual things with spiritual." Spiritual things are pre-eminent revealed in the Word of God. If we compare spiritual things with spiritual, we will necessarily compare Scripture with Scripture.

Some persons who know very little about the Bible are accustomed to say that it is like an old fiddle—you can play upon it any tune you wish. By this they mean to say that the teaching of the Bible is not clear—that it is self-contradictory—that persons who desire to know the will of God cannot ascertain it decisively from this Word. The motto of the Evangelical Alliance is: "In essentials unity; in non-essentials liberty; in all things charity." This is a good word and I affirm without hesitation that those who will search the Scriptures with this motto in mind will be surprised at the unity which they will find in the teaching respecting essentials, the liberty which they will find indicated regarding non-essentials, and the charity which will naturally fill their hearts respecting all things, but persons who read the Bible on narrow lines for the purpose of proving some little sectarian proposition which they have become interested in, or justifying themselves in some course of action which they desire to pursue, will give occasion for the reproach which the ignorant objectors to the Bible, mentioned above, make.

In regard to prayer, it is essential, if one wishes to know how to pray, to take not an isolated text here and there, but to take all Scriptures touching on this subject, compare Scripture with Scripture, be willing to accept anything which is shown to be true, and in this way arrive at the method of victorious praying. There are no real contradictions. There is, on the other hand, a great and blessed harmony and "whosoever will, come" may thus come to the very truth of God respecting this great means of joy and service.

In an earlier chapter I have spoken of the child spirit as a spirit of obedience. I desire in this chapter to somewhat extend this line of remark. I do not hope to make this necessity more obvious, but perhaps a separate treatment of this important subject will be helpful to some believers in attaining to this grace, which is an essential condition of real prayer.

"Not As I Will, but As Thou Wilt"

Any man who will reflect for even a moment will see that this spiritual attitude is the only rational one, the only one which is at all likely to be successful. How absurd it would be for those so ignorant, so sinful and helpless as we, to come to God with pre-determinations, to say to Him in heart, even if not in words, "I desire this thing whether you see it best for me or not." When one brings this state of mind clearly to the surface, it is easy to see how abhorrent to God it must be. I do not say that persons who pray with this spirit never receive the things for which they ask. At times they do. The Word of God says that God gave to His people their request, but that He sent leanness into their soul (Psa. 106:15), that is to say, He gratified them but the very thing which He gave them worked them injury. He gave them their request, but "sent leanness into their soul."

I remember to have read of a mother whose baby boy was apparently dying. She was asking God to spare the life of her child. God said to her: "Are you sure that it is best for your boy to live?" She replied: "I want him to live whether it is best or not." He did live. The disease was checked from that moment, but that mother lived to see the boy die at the hands of the law, upon the gallows. There is no word spoken in God's Book concerning prayer more true than this one: "We know not what we should pray for" (Rom. 8:26). How can we know? We do not comprehend our own natures even. We know nothing at all of the future with its tests and needs. We know very little of the past. We illy comprehend the present. How is it possi-

ble for us to know what we should ask for? The fact is, a thoughtful man would in advance see that his only safety would be to say as Jesus did: "Nevertheless not my will, but thine, be done" (Luke 22:42).

The Praying Alphabet

I find that some persons have not read a little story which has been oftentimes helpful to me. Though many have doubtless seen it, I insert it for the help of those who have not. The story is that a gentleman, walking by one of the beautiful hedge-rows in England, saw a little lad on his knees and, pausing a moment, heard him repeating his letters: "A, B, C, D, E, F, G." So the little fellow went clear through the alphabet and when he had completed he began again: "A, B, C, D," etc., to the end, and so he continued until he had repeated the alphabet perhaps half a dozen times, after which he said, "Amen," and arose. The gentleman, puzzled, said to the little fellow: "Why, my boy, what have you been doing?" He replied: "I was praying, sir." The gentleman said: "Praying? But you were only saying your letters over and again." The lad answered: "Yes, I don't know what to ask for, nor how to ask, so I thought I would say the letters to God a good many times and ask Him to put them together the right way Himself."

"Out of the mouth of babes and sucklings hast thou ordained strength" (Psa. 8:2). It is safe to say that that little fellow, kneeling by the hedge-row, knew more of the essence of prayer than many who have taken all the training of the divinity schools. For when we are willing to say the letters to God and let Him put them together the way it will be best for us to have them placed, He is attracted by the confidence we have, just as we are attracted to those who believe in us.

A Railroad Superintendent

Years ago I was giving a course of three lectures on secret societies Monday evenings at the Moody Church in Chicago. I delivered the first and second, and on the third Monday evening went down to my train. I found that the time had been changed and that there was no train over that line until 10 o'clock at night. I said to the representative of the road: "Is there no freight on which I can get in?" "No," he said, "no freight train tonight." I said: "Could I not go by Aurora and get a train on the Burlington, or by Elgin and get a train on the Milwaukee?" After studying the time cards a while he said: "No, there is nothing either way." Then, thinking, he said: "Perhaps, if you should go down to West Chicago you might catch a fast freight that would take you in time." So I stepped on to a train that was at the station, and went to West Chicago. I went through the same series of inquiries there and received the same replies. I finally said to the agent: "What will you charge me for an engine to take me into the city?" He said: "We could not send you in on an engine, but I will send you in on a car for \$50."

I have never been rich, and at that time I was particularly poor, but I knew that there would be a large audience waiting for me in Chicago, and although I was not paid for the service and although I had not money to pay for the special train, I knew I must go. So I said to him: "If you will get the car ready, I will be obliged to you and we will go at once." In a few moments the engine with the passenger coach attached was at the door and in due time I was landed in Chicago.

While the engineer was bringing out the special, I made out an obligation to the Northwestern Railway for fifty dollars. The agent said to me: "Perhaps they will not charge as much as this, but I would not dare promise the service for less." The next morning I went to the general offices of the Northwestern Railway to see if I could get a reduction, for I really did not know how to pay the sum for which I had obligated myself. The president was not in, but being also acquainted with Mr. Whitman, at that time general superintendent, and a courteous

(Continued on page 8)

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Despite her royalty she had a greater concern than that of her nation. Queen Victoria was always concerned for lost humanity. It wasn't below her dignity to personally seek



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out the lost. One of the important channels she used for this was the Sunday School. Every Lord's Day the Queen personally taught Sunday School.

One is reminded of Psalm 45:9—"Kings' daughters were among the honorable women; upon the right hand did stand the queen in gold of Ophir." Surely teaching Sunday School is a high calling and privilege fit only for the children of the King of Kings.

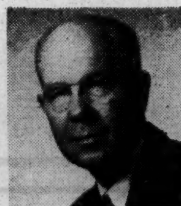
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Blanchard on Prayer

(Continued from page 7)

gentleman, I went into his office. I stated the case to him and said to him that in view of the fact that I was rendering public service, for which I received no compensation, and in view of the further fact that though I ought to have known that the train time was changed, I did not, and I thought perhaps he would reduce the charge somewhat.

He looked across his desk at me and said: "Well, Mr. Blanchard, what would satisfy you?" I replied: "I shall be satisfied with whatever Mr. Whitman says." He smiled and replied: "Well, I think we will not make any charge this time." Of course, I attribute the fact that his mind and heart were moved to this generous act through the providence of God, to the action of His Holy Spirit, but so far as my part of the transaction was concerned, I think that the confidence which I reposed in

him, and the willingness which I expressed to be satisfied with whatever he should say, was the ground of his generous deed.

The fact is, God has a right to lay out our lives. He has made plans for them and unless we resist, He will help us to live out those plans. When we pray we must, either in words or in heart, say: "Nevertheless, not as I will but as thou wilt." A stubborn desire to have our own way about anything is entirely inconsistent with the act of prayer. When we thus come to God, no matter what we imagine ourselves to be doing, no matter what particular form of words we use, we are not really praying. God does not recognize our act as a prayerful act. He is offended. He may grant us the things that we desire. At times He does, but always there is a penalty, for it is not possible that we should thus come to God without purchasing evil for our own lives.

Another Great Teacher

I have spoken of a number of my prayer teachers, men of God, who have done me good, have helped me much. There is another one whose name I am glad to record here as having been helpful to me in this regard. I speak of Rev. F. B. Meyer of London, known wherever the English language is spoken, by his wonderful devotional books. I remember that he was teaching in our seminary in Chicago at one time and was, in a simple, straightforward way, giving an account of his own experience. He said that at one time

in his life he was conscious of the fact that he was not willing to live his life according to the plan of God. He tried, as men do, to make himself willing, and failed. Still he found the rebellious spirit within and at last, in almost hopelessness, he said: "Lord, I am not willing, but I am willing to be made willing and you can make me willing. Please make me willing to do Thy will."

Dr. Meyer's testimony was, that this was the prevailing prayer, that almost immediately he found the hardness of heart wearing away, the stubborn will yielding, the unwillingness passing into a cheerful submission to the plan of God. Are you willing to be made willing to do the will of God? If you cannot honestly now from

your heart say: "Nevertheless not my will, but thine, be done," are you willing that God should enable you to thus pray? Do you desire that He should? Will you ask Him so to do? If you do, in sincerity, then for His own glory and for your good and for the help of those whom you may help, He will make you willing and even if by nature your heart is as stubborn and unyielding as a mule's, He will make it like the heart of a little child, so that you will be enabled honestly to say: "Our Father," and to say from time to time as occasion requires: "Nevertheless not my will, but thine, be done."

(From the book, *Getting Things From God*, by Dr. Charles A. Blanchard, *Sword of the Lord Publishers*, Wheaton, Illinois. Price: \$2.50).

Communism Is Using Churches

(Continued from page 1)

vival. Both churches and human freedom are in a mortal conflict with revolutionary, imperialistic, aggressive communism.

Communism's use of the churches in our land must be exposed and challenged. The evidence must be faced, not obscured, and the necessary adjustments made by the Christian people of the land in order that a church may be preserved faithful to her Bible and true to her Lord.

I. Communism is Using the Churches to Present Marxism As Christianity

Communism does not come into the churches in the name of atheism. It could not. It does not come in the name of materialism, or dialectic materialism. It comes wrapped in pious phrases as the champion of human rights, racial brotherhood, social justice, economic democracy and a world peace council. It makes the Marxian dream of a classless society the goal of the church's hope. And may I say, thousands of our people fall for this line because, they never study their Bibles, and sweet sounding words, they think, comprise Christianity.

In 1948 there was organized in Amsterdam the World Council of Churches. This body now claims to speak for eight out of every ten Christians on the face of the earth. It has its greatest support numerically and financially in capitalist United States, and the denominations which make up the National Council of Churches in this country are in the World Council of Churches. Their president for the Western Hemisphere is none other than Bishop G. Bromley Oxnam, an honor which he esteems highly as he testified when he appeared before the Committee on Un-American Activities on July 21, 1953.

However, on February 1, 1951, Bishop Oxnam as a member of the Executive Committee of the World Council, joined in approving a letter which was sent to all member churches of the Council underscoring the world famous Marxian thesis. I read the following paragraph:

"The peoples have seen the vision of social justice; it is for us to help to transform it into reality. All people in privileged countries, particularly Christians, must strive to enter sympathetically into the social demands of the needy. 'From each according to his ability, to each according to his need,' has its roots in the teachings of Jesus."

The phrase, "From each according to his ability, to each according to his need," is the revolutionary thesis of Marx, Engels, and Lenin. Thus the communist line found its way to the highest level of the organized non-Roman churches. This text did not come from Jesus, nor did it have its "roots in the teachings of Jesus." According to Marx, the State takes from each and the State gives to each. That there can be no possible mistake in this matter, so far as Bishop Oxnam's understanding is concerned; he himself has made it clear in his book, "Labor and Tomorrow's World." (1944).

On page 132 he writes:

"Many who hear the communist speak are confused by the disparity in income that now exists. Is it true, they ask, that Stalin has changed the old

doctrine, 'From each according to his ability, to each according to his need,' so that it now reads, 'From each according to his ability, to each according to his services?'"

So Bishop Oxnam recognizes that it is the old communist doctrine, and here it is commended as the basis for social justice with a promise of help in transforming it into reality. This is bringing Marx and Christ together!

In Amsterdam, in 1948, the World Council of Churches adopted a pronouncement on "The Church and Disorder of Society," which was written by Dr. John C. Bennett of Union Theological Seminary in New York. Dr. Bennett and the assembly declared, "Christians should realize that for many, especially for many young men and women, communism seems to stand for a vision of human equality and universal brotherhood for which they were prepared by Christian influences." This is an official pronouncement given to the churches of the world for their study.

But what are these so-called Christian influences? The angels of light have twisted and perverted the great Christian terminology to support the Marxian concepts. A glorious teaching of the Scripture "the kingdom of God," made up of all who have been born again, is perverted to be a new one-world social order, a one-world government built on Marxian principles. The glorious teaching of the Bible concerning brotherhood, that all who have been redeemed by the blood of Christ of every race and color and nation are one in Him, has been redefined to mean that all men, saved and lost, regenerate and unregenerate, are sons of God, and this world brotherhood, or classless order, must establish economic justice and so-called "social salvation."

When communism can get its thesis accepted into the message of the church it has accomplished its most valuable feat of infiltration. Alger Hiss and Harry Dexter White do not compare. For here the mind of church people is being molded to communist ends.

It is now known that one of the leaders, Harry F. Ward, who helped write what is called the "social creed of the churches," was active with the communist Party. Former *Daily Worker* editor Louis Budenz, under oath, testified in 1951, "I knew Dr. Ward very well and over a number of years." And he saw him "consulting with members of the Politburo, sometimes in my presence." And, "I know also from conversations with Dr. Ward personally, of his communist affiliation." The social creed with clear Marxian principles in it has found its way into most all the major denominations: Methodist, American Baptist, Presbyterian, Episcopal, Congregational. This social gospel, which it is called, has already had a far greater influence in molding the life of America than we can possibly calculate.

II. Communism is Using the Churches by Having Among the Honored Leaders of the Church Those Who Preach Marxism

It does not take a Party member to preach Marxism; in fact, a non-party member does a more acceptable job.

In June, 1953, in Philadelphia on the 250th anniversary of the birth of John Wesley, 5000 Methodist youth were brought together from all sections of the world in a great evangelistic emphasis. The three speakers were: Bishop Oxnam, E. Stanley Jones, and Nels F. S. Ferre. Dr. Ferre is professor of Philosophical Religion in Vanderbilt University, Nashville, Tennessee. Ferre is a Marxian prophet of the highest order. Ferre accepts the Marxian thesis. He writes in his book *Christianity and Society*, published by Harper & Brothers in 1950, on the chapter, "The Christian Perspective on Property," "For the common good the distribution of the rewards of society ought to be 'from each according to his need.' But 'need' here must not be interpreted mostly as consumer's need, as the opportunity for private enjoyment. Rather, the first need in a creative society is to contribute meaningfully to the maintaining and transforming of society." (p. 229).

Ferre talks of a "Christian communism." He says, "Communism is a right good word. We have falsely surrendered this ideal to the Marxists." (p.229). And then he accepts the basic Marxian principle for society, "Hand in hand with the spiritual rebirth and power should come the socialization of property in the sense of the public ownership of the means of production." (p.232). Where do we find this idea of the public ownership of the means of production? It is written into Chapter I, "The Organization of Society," of the Constitution of the Soviet Union. Article 4 says, "The socialist system of economy and the socialist ownership of the means and instruments of production firmly established as a result of the abolition of the capitalist system of economy, the abrogation of private ownership of the means and instruments of production and the abolition of the exploitation of man by man, constitute the economic foundation of the U.S.S.R." According to this constitution, private ownership of the means and instruments of production and the exploitation of man by man describes capitalism which first must be abolished! The socialist ownership, of the means and instruments of production describes communism which has been established in Russia. Ferre follows this line exactly in his books. Ferre's angel of light approach is exceedingly bold for he tells us, "... when Christianity lost nerve and despaired about historical hope, Marxism maintained the faith. When Christianity lost faith in man, Marxism held that man could know a new classless day and a force-free society. When Christianity wondered whether man was not caught in an economic system and in external circumstance, Marxism believed that man could revolt against such bondage and overthrow it. Marxism took over and expressed with confidence much of what in Christianity gave man hope. Perhaps actual Christianity has grown weak and weary and needed a new form in which to express its permanent truth. For actually there was more hope and faith in Marxism than in much actual Christianity." (p. 238).

But Ferre goes further. He says, "If Marxism should conquer the whole world, this might be merely the prelude in economic arrangement to the blossoming forth within it of the deeply-sowed seeds of Christian faith and expectations. Marxism may be God's means to Christian fulfillment in history." Then he adds, "Yet we hope that a partial perspective like Marxist communism will not win the historic day. We hope, rather, that Christian communism will win the day. That such a new economic system is coming seems altogether likely." (p. 239).

In October, Dr. Ferre was the featured devotional speaker each morning during the conference of the United Council of Church Women of the National Council of Churches which was held in Atlantic City. He was featured as autographing his books in the book room for the ladies of the country. He has just published a book called, *The Sun and the Umbrella*, and in his closing chapter he says, "We shall witness to the communist because whatever

(Continued on page 9)

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Communism Is Using Churches

(Continued from page 8)

truth is theirs we accept wholeheartedly, and beyond their truth lies God's truth for the world which must judge and save us all."

Ferre has another book, *The Return to Christianity*, published in England in 1952. He says, "The social patterns of private profit are painfully destructive of the very basic ideals of a Christian society and must give way to a new social system." This book, giving the same Marxian line, was written by Ferre while in Mansfield College. Ferre's preface declares: "Our year in Oxford has been an experience of friendship. I acknowledge a debt of gratitude to Mansfield College and Oxford University for their invitation to lecture, and to the United States Department of State and the United States Educational Commission in the United Kingdom for making the year's work financially possible as well as for courtesies of every kind."

So the State Department of the United States used tax funds and paid Mr. Ferre while he wrote the book which attacked our American way of life. This is how communism is using the churches.

On November 2, there was released a letter approved by the General Council of the Presbyterian Church in the U. S. A., written by Dr. John A. Mackay, in which some of these same Marxian ideas were woven. Dr. Mackay called communism "a secular religious faith of great vitality." Communism is certainly not a religious faith. It cannot be both a secular and religious faith at the same time. But the vitality which Dr. Mackay claims is in communism come from the support these church leaders give to communism, not from any thing in communism itself. Communism has made its gains throughout the world by intrigue, murder, revolution and war. If the so-called "Christian" support of communism could be completely withdrawn and repudiated, communism would lose its greatest single advantage outside the Iron Curtain.

III. Communism is Using the Sunday School Literature to Teach Marxism to the Coming Generation of Americans

The extent to which these communist ideas are being propagated so attractively through the Sunday School papers is almost unbelievable. In some places it is bold; in others, subtle.

The *Adult Student*, March, 1946, has an entire lesson entitled, "The Road Ahead." (We believe Dr. McIntire refers to a Methodist S. S. Quarterly—Editor.) We are told, "It is hard to see how any believer in the universal fatherhood of one God could fail to welcome the forces pushing us on toward world union Another irresistible trend of the times is the development of a more deeply organic social life." We are then told that "Jefferson held that the least governed are best governed, and Thoreau so completely agreed as to draw the conclusion that the best government is none at all. For both men individual liberty was the great good and was to be interfered with, if at all, only when it interfered with the liberty of others. Recent development," we are told, "has been in the opposite direction The kind of individualism which John Locke, Adam Smith, Thomas Jefferson, and Henry David Thoreau proclaimed is gone. It brought us much of priceless value. But it failed to take into adequate account the extent of our dependence on one another and of our responsibility for one another Gradually we have been made aware that we are of one body." And then we are told, "the imperative need" now is "for a more organic notion of society."

The next lesson is entitled, "My Task Now," and here the youth is told, "I must think long and earnestly of the meaning of human brotherhood in economics and before the law. When I do so, I can hardly fail to see that a system in which some children are born to such wealth and ease as to soften and degrade them, while others, however intelligent and

ambitious, must early leave school to help support their families and never thereafter escape the round of toil in hopeless poverty is not a Christian system. It is almost equally clear that a system in which the main motive of work is competition for selfish gain, regardless of public service rendered, is likewise less than Christian."

And then the student is told, ". . . it is now impossible to return to the old ways or even to retain permanently what is left of capitalism." And finally, "In confronting all such problems the man of faith will not be concerned about labels of 'capitalist' or 'communist,' 'reactionary' or 'liberal.' He will be concerned with creating an economic order in which all may share in the goods which all work to produce. With this principle in mind he will study through each problem as it arises and take his stand accordingly."

This is the Marxian principle. It is a system—the free capitalist system—that is being rejected. The Sunday school is here being used to condition the mind of the young people of the country for a social revolution in the United States. Capitalism or free, private enterprise demands freedom to live. Communism destroys freedom to live.

The Presbyterian Church, U. S. A., has introduced an entire new Sunday school series. One of their featured studies is called *Crossroads*. The January-March, 1953, issue features an article by Georgia Harkness, "A Lenten Self-Inventory." Dr. Harkness has been one of the leading communist front members in this country. So frequently the presentation of those who champion the Marxian line is done in the name of devotions and spiritual counsel. This same *Crossroads* features a review of Nels F. S. Ferre's book, *Strengthening the Spiritual Life*, and Ferre is praised without qualification as a great spiritual leader. Ferre and Harkness are then both featured in "Two Lenten Topics" for young people's work and, finally, Cary McWilliams, another outstanding communist front operator, is featured, and this is the way the story goes. In these Sunday school publications there is no warning against the errors of communism or Marxism; any warnings detected are against those who are witch-hunters. And some of the Sunday School literature has been so bold as to mention unfavorably the names of chairman of Congressional committees dealing with the investigation of communism in our land.

IV. Communism is Using the Missionary Program of the Church to Serve Its Ends in Other Lands

In these foreign lands much can be done without its significance being realized in the churches back in the United States. In 1949 Dr. Mackay, also president of the International Missionary Council, the missionary arm of the World Council of Churches, called for the recognition of Communist China by the United States and her admittance to the United Nations. He gave as one of his reasons the fact that many of the leaders of the communist revolution were graduates of mission schools.

When I was in Jakarta, Indonesia, in 1950, a missionary teacher in the theological seminary wrote, advising the students to join the communist armies. In India this last August I gathered a dozen or so booklets dealing with this issue. One, "A Christian and a Communist," published by the YMCA Publishing House in Calcutta in 1953, reports: "Many Christians both in Europe and Asia have joined the Communist Party out of a deep desire to build a new social order." One document I have is a report of a conference on "Christian Social Action in North India, Held May 5-8, 1953." This contains the conclusions and the recommendations of outstanding Presbyterian, Methodist, Baptist, and other Protestant missionaries, including Methodist Bishop J. W. Pickett of Delhi. The report declares, "Intelligent Christian social action

results from the study and discussion of literature on the subject, a growing amount of which is available." And in the listing of the available material, "Some Books for Further Study," the first book recommended is *Christianity and Society* by Nels F. S. Ferre, from which we have quoted already.

V. Communism is Using the Platform of the World Council of Churches to Defend the Political Policies of Russia and to Attack the Western World

The non-Roman churches of the West gave to Russia this platform for the first time when the World Council was organized in Amsterdam in 1948. Professor Josef Hromadka, Czechoslovakia, championed and defended the Eastern view, including the political position and activities of Russia in the name of Christianity. It was American church leadership and capitalist dollars from American businessmen that led in the erection of this platform and the offering of this advantage and honor to the communist world. The church leaders want it this way. Hromadka and others of his view were then placed on the Central Committee of the World Council, the highest governing body.

The same thing happened again in Lund, Sweden, in 1952, when Professor Hromadka, attending the meeting on "Faith and World Order," of the World Council, defended Moscow's political position in red China, North Korea, Western Germany, and her attitude toward NATO.

The World Council will hold its Second Assembly in Evanston in August of 1954. Again, Professor Hromadka is expected to be present as the No. 1 champion in the name of Christianity of the revolutionary cause of red Russia. Dr. Visser't Hooft, general secretary of the World Council of Churches with headquarters in Geneva, is reported in *Time Magazine*, No-

vember 30, 1953, shortly after his arrival in the United States, to have appealed to the United States "to be broadminded about such things," and speaking specifically concerning the coming of Hromadka, Visser't Hooft said, "It is a way to emphasize Christian fellowship. Some of these churches have a great deal to give us." The representatives of the churches from the Iron Curtain will be permitted by Russia to come to this country only because they will serve the Red cause. Our country should not let these communist propagandists from Iron Curtain countries come into the U. S. A. We have enough without bringing in more. It seems inconceivable that the Christian church should provide the platform for Red Russia to defend her political conduct, preach her peace propaganda, tell the West that Marxism removes the exploitation of men by man, and brings liberty to the churches, and security for the people. Oxnham stands as a president of the Council leading the churches of our land in this program. We challenge all this in the

name of Christ and the historic Christian Church. It is wrong and wicked and our nation shall suffer for it!

The facts which we have presented and many, many more are the reason so many clergymen have joined communist front organizations in our country. These clergy are educated and trained. They are not ignorant and naive as some would excuse them. They joined these organizations deliberately in order to have instruments to mold the public mind.

(Continued on page 10)

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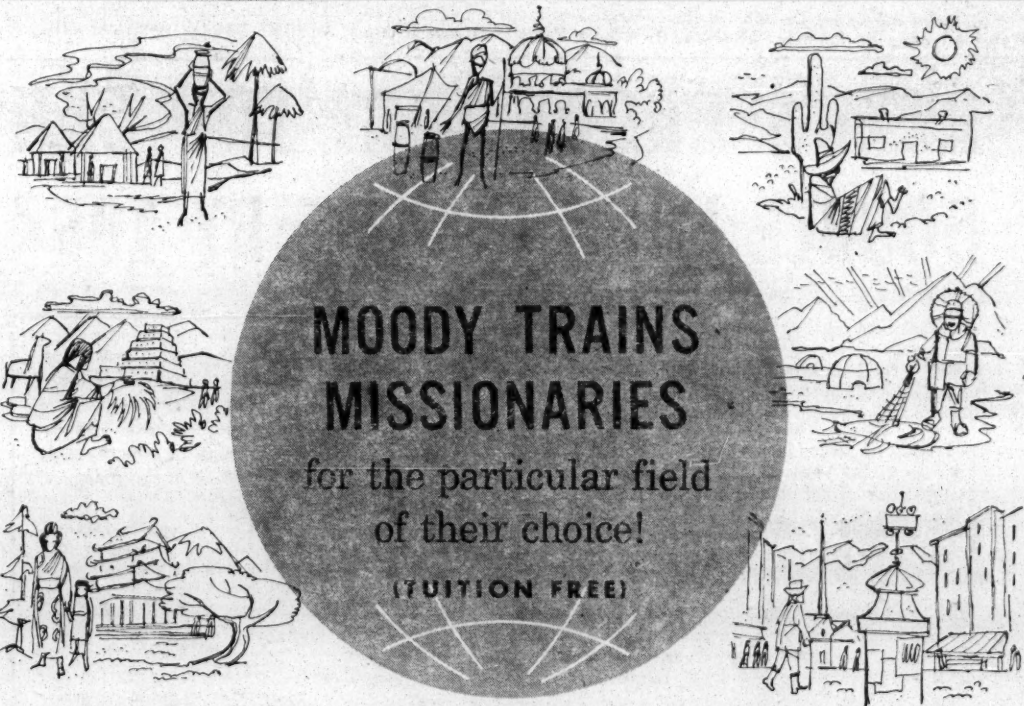
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Communism Is Using Churches

(Continued from page 9)

The letter which Dr. Mackay sent to all the Presbyterian churches in the country represents a determined effort to use the whole apparatus of the church to turn the mind of the country in behalf of a softer attitude toward Russia, and the Communist *Daily Worker* for four days following rejoiced accordingly.

The charges presented by Mr. J. B. Matthews in his two articles, "Reds in Our Churches" and "Reds in Our Seminaries," are true.

Congressman Donald L. Jackson of California rendered his country a glorious service when on the floor of the House of Representatives of the United States Congress he mentioned the name of Bishop Oxnham. The facts support the charge that Jackson made.

Nobody ever claimed that Oxnham was a communist of a member of the Communist Party but he has given incalculable aid to the communist cause in the front connections which he had and in his place of leadership in the church. The Committee on Un-American Activities merits our thanks and full support. It has never attacked the churches, and it should continue exposing communists among the clergy. The Rev. Jack McMichael of the Methodist Federation for Social Action should be called to face perjury charges.

Bishop Oxnham is to speak in Los Angeles. He, I believe, is confused somewhat as to the meaning of the Bill of Rights. Liberty is being re-defined by these modernist church leaders. When the trustees of the Temple Baptist

Church declined to permit the use of their auditorium for a speech by Oxnham they did not violate either the spirit or the letter of the Bill of Rights. Yet Oxnham in a statement reported in the *Christian Advocate*, November 12, 1953, declared such action "reflects the spirit of Nazi Germany and Communist Russia. It is un-American."

The liberty guaranteed under the Bill of Rights includes freedom to maintain institutions in their own integrity. A church must maintain its own testimony in honor to Jesus Christ, and our land guarantees that freedom. And when a man calls an honoring of a basic principle of liberty Nazism, he is considerably confused. The way to deal with Bishop Oxnham in these matters is to use the liberty of our land to answer him and to bring to the attention of the Christian public the error of his position. We are free in this land not to support that which we believe to be wrong, and actively to oppose that which we believe to be wrong.

There are certain steps that we believe that Christian people should consider.

1. It must be seen that Marxism, as we have described it in this message, is no part of Christianity. It is a system which proclaims an atheistic view of God, of man, of society, and of sin. Christianity, on the other hand, believes in the true and the living God. God made man. Men fell into sin, became dead in trespasses. God in His infinite mercy sent His only begotten Son, Jesus Christ, virgin born, perfect Man, sinless in His life, a ransom in His death. God raised Him from the dead on the third day. He lives at the right hand of the Father, and we are waiting for His visible return. It is only the grace of God that saves a man, gives him everlasting life, and enables him to be a faithful steward of his property and possessions, to be kind to his brethren, and to love his neighbor. The world needs this transforming Gospel of the grace of God as the answer to communism. It is this Gospel that champions freedom, the individual, and gives to the

A Miracle-Working Christ

(Continued from page 1)

gion, by as much as God outdistances a man." It was good to see the response made by the students from afar to such appeal.

Five little words this morning make our text: "Christ the power of God." They are found in the first chapter of Paul's first letter to the Corinthians.

Christ Is God; the Power of God in His Own Person

Let me come at once to the heart of what I wish to say, by asking the question: How is Christ the power of God? I answer, first of all, He is the power of God in His own person. Christianity stands or falls with the person of Christ. What Hougoumont was to Waterloo, Christ's person is to Christianity. There have been only three views about the person of Christ—one that He was bad, another that He was mad, and the other that He was what He everywhere represented Himself to be; namely, that He was God come in the flesh. When He was here, there were those who affirmed that He was bad. They affirmed that He was in league with Beelzebub, the prince of demons. They said: "He hath an evil spirit, and is not to be trusted." And then there were those who affirmed that He was mad. They said: "He is beside himself." They said: "He is crazy." And then there stands out the third estimate of Him—that He was not bad, and that He was not mad, but that He was and is what He everywhere represented Himself to be—God come in the flesh.

When Jesus became a man, He said in effect to men, wherever He went: "I am God manifest in the flesh. I am God uncovered; I am God foreshortened, so that a man with all his limitations by reason of ignorance and weakness and sin can find God." The cry of the race through the ages has been: "Show us the Father, and

it sufficeth us." Jesus came among men and everywhere represented Himself as the possessor of the attributes and the perfections of deity. That Jesus was and is in His own person the power of God is attested by what He said, and by what He did, and by what He was and is. I am compelled intellectually to believe that Christ was more than any mere man, no matter from what angle I look at Him.

The Power of God in His Words

Will you look at His words? They attest His deity. "Never man spake like this man." I do not wonder that when Daniel Webster had finished the reading of the Sermon on the Mount, he rose up with pale face and trembling voice, and said: "More than any mere man has spoken these words." Never man spake like this man. Christ's teachings concerning the great matters that pertain to life and conduct and man and sin and character and destiny are utterly revolutionary and transforming.

Christ Is the Power of God In His Works

I am also compelled to believe that Jesus is more than any mere man when I look at His works. One of His appeals to men is: "Believe me, that I am in the Father; and the Father in me; or else believe me for the works' sake." From the cradle to the grave there was in the life of Jesus the outflashings of His divine nature and power. When a little child yonder on His mother's heart, the shepherds came to worship Him and the Magi came with their rich gifts to lay before Him. When He was a child of a dozen years, yonder He was in the temple, and the questions that He both asked and answered broke to pieces the superlative wisdom of those learned doctors and teachers assembled in that temple. And when He began His public ministry, the winds and the waves obeyed Him, and sicknesses obeyed Him, and demons obeyed Him, and death obeyed Him. Jean Paul Richter was right when he said that Jesus with His

(Continued on page 11)

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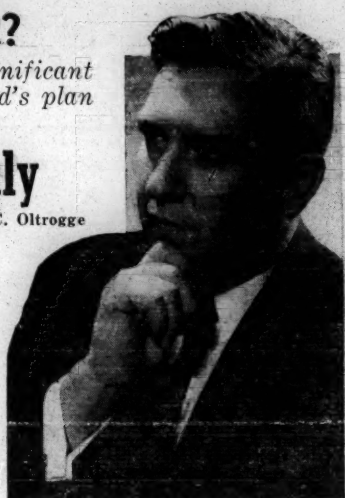
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world churches free and obedient to the Great Commission of Christ.

2. It must be seen that Marxism in the church is the result of modernism, and the departure from the Word of God. Ferre's latest book, *The Sun and the Umbrella*, illustrates this point. The Sun is supposed to be God in his parable; the Umbrella, the hindrances which keep from God.

Some of the doctrines which Ferre thinks are keeping God away from people are: the belief that the Bible is the infallible rule of faith and practice; the belief that Jesus Christ was sinless, that He was born of the virgin, that He died as a substitute for sin, and that He rose from the dead. Ferre even doubts whether Jesus was born in Bethlehem; he thinks perhaps He was born in Nazareth instead. He makes it plain, however, that these old ideas must be done away with if the new order is to be established. The old faith must go!

3. There must be a campaign of enlightenment and information given to the people. The struggle with this modernism in the churches has been going on for many years. People have not listened or have been diverted from attention to its significance. Now we have come, I believe, to the last stand in the great struggle. If the Christian people cannot be aroused over the issue of communism's use of the church, communism will win the present world struggle. If the people can be persuaded that the very heart and core of communism is basically a Christian idea then reconciliation with Russia in order to have world peace will come about by our surrender to the socialist world. And it is in this way, I believe, that men such as Bishop Oxnham and others look for the coming of a one-world political order and a one-world church. Capitalism alone stands in the way. Marx taught this! The struggle is for the mind of the people of the nation and it is just here that men like Velde, Jackson, Jenner and McCarthy are rendering the American people an undying service in exposing the machinations of communism. And it is here, too, that the American Council of Christian Churches has come to the kingdom "for such a time as

this." So the International Council of Christian Churches fights the battle all over the world.

4. Christian people must immediately cease giving their money to support the denominations which are a part of this whole system represented in the National Council of Churches. Yes, I mean stop giving any money to this system. It is used for literature, for schools, for seminaries, for mission agencies, for the World Council. It is Christian people who love the Lord that give money anyhow, and if they will stop giving their money and instead direct their money into channels that are fighting these issues and helping to build and maintain true Christian churches, there will be a big change in a hurry. Why must Christian money help communism in any way?

5. Finally, this is most important of all. God's people, in obedience to the clear commands of Scripture, must leave these churches where modernism and communism is being presented. There is no place in the church of Jesus Christ for a single man who preaches Marxism. But churches which honor such leaders should be forsaken by God's people. Let every Christian in the National Council of Churches and the World Council of Churches consider that he is a part and that he is personally helping to hold up a platform by his membership in that church from which communist Josef Hromadka may preach Russia's gospel. For Christ's sake, stop it. Come out from among them and be ye separate, saith the Lord. Go in to true churches. Help build new churches. Let nothing stand in the way.

Let us build and maintain true churches, absolutely faithful to the Bible; churches which in these days will contend earnestly for the faith once delivered unto the saints. Such churches will be the great bulwark against communism which we so desperately need.

A Miracle-Working Christ

(Continued from page 10)

pierced hand had lifted empires off their hinges, and had turned the stream of centuries backwards in its channel. And Lecky, the astute philosopher, was right when he said that the three short years of Jesus' public ministry had done more to soften and regenerate mankind than all the disquisitions of all the philosophers, and all the exhortations of all the moralists since the world began.

Christ, In His Character, Is the Power of God

I am compelled to believe in Christ—that His own nature was divine and that in Him was the infinite power of God—when I look at His character. The standing challenge of Jesus to mankind is: "Which of you convicteth me of sin?" And the universal response to that challenge is stated in the language of Pilate: "I find no fault in Him." Horace Bushnell was right when he said that the character of Jesus forbids all possible classification of Him with any and all other men.

Behold Jesus, this Friday morning, not a Son of man, but the Son of man; for all humanity was summed up in Him. In all other men, goodness is but fragmentary

and pitifully imperfect. In the character of Jesus, goodness is perfect and complete, wanting nothing. If you would look for the highest example of meekness, you would not look to Moses, but to Jesus, who was unapproachably meek and lowly in heart. If you would look for the highest example of patience, you would not look to Job, but to Jesus who, when He was reviled, reviled not again. If you would look for the highest example of wisdom, you would not look to Solomon, but to Jesus, who spake as never man spake. If you would look for the highest example of zeal, you would not look to Paul, but to Jesus, about whom it has been written: "The zeal of thine house hath eaten me up." If you would look for the highest example of love, you would not look to John, who leaned on Jesus' bosom, but you would look to Jesus who, while we were yet sinners, so loved us as to die for us. Goodness in men, however wise and pure their character, is fragmentary and imperfect and incomplete. Goodness and perfection stand out in their entirety in the person of Jesus. Men sometimes say to me that they cannot believe in miracles, and in every case I ask them: "What will you do with Jesus of Nazareth? He is the miracle of the ages. Jesus of Nazareth—what will you do with Him? He is the outstanding miracle of all the centuries. What will you do with Jesus?"

Forever God, forever man,
My Jesus shall endure,
And fixed on Him my hope remains
Eternally secure.

It was said of Mozart that he brought angels down, and of Beethoven that he lifted mortals up. Jesus of Nazareth does both, and more. Jesus is God's way to man. Jesus is man's way to God. Jesus is the only true Jacob's ladder, by which a sinning man or woman, if he or she will leave sin behind, may mount up to be with God and to be like Him forever. Yes, Christ is the power of God in His own person. I marvel that intellectually every man in the world is not compelled to bow down before the person of Christ.

In History, too, the Power of God

Nor is that all. Christ is the power of God in history. The standing marvel of the ages is Christ himself, the Rock of Ages.

An humble prophet of Nazareth has gone up and down the earth, and has more influence, more sway, than all the teachers that earth ever saw combined.

*Hushed be the noise and the strife
of the schools,
Volume and pamphlet, sermon
and speech,
The lips of the wise and the prattle
of fools,
Let the Son of Man teach.*

*Who has the key to the future
but He?
Who can unravel the knots of
the skein?
We have groaned and have tra-
velled and sought to be free.
We have travelled in vain.*

*Bewildered, dejected and prone to
despair,
To Him, as at first, do we turn
and beseech.
Our ears are all open, give heed
to our prayer.
O Son of Man, teach!*

He is the incomparable teacher of all the ages, and beside Him earth's greatest teachers are as a flickering candle beside a great sun. Christ is the miracle of the centuries, and the church is His monument. The most glorious institution in all the earth is Christ's monument—His church. It is the fairest among ten thousand, and an institution supremely lovely and worthy. And Christ's Gospel is the supreme instrument of human civilization. There is not and can not be any lasting civilization which excludes the teaching of Christ. You may have your systems of government, no matter how compact and militaristic and colossal; you may have your schemes of education, no matter how subtle and clever and adroit and scientific; but all systems human are doomed ultimately to go into the ditch, if the standards and teachings of Christ are flouted and disregarded. The World War is the demonstration of what I am saying on the most colossal scale in all human history.

Christ the Power of God for Every Person to Experience for Himself

And now I am coming to say the most important word of all to you, my brother men, my gentle sisters. Christ is the power of God in human experience. That is the vital word of all. Christianity employs always the scientific method of demonstration, that is, the method by experiment. Somebody once asked Mr. Coleridge if a man could prove the truth of Christianity, and Mr. Coleridge made the simple but complete reply: "Why, certainly. Let him try it." Christ comes to mankind and confidently says: "Come and see. Come and try me. Come and test me. Put me to the extreme test. Come and test me and see for yourself, if I do not give you to know that I am the power of God in human life. Come and test me, and you will sing thereafter, when your fellows ask you what has happened: 'Whereas I was blind, now I see.' Come and try me."

I am thinking now of a young woman, unusually trained and cultured, bedarkened in her spiritual nature by the direst kind of skepticism. She sought interview after interview with the preacher, and one day she said to him: "Sir, intellectually, I just cannot accept your preaching that Christ rose from the dead on the third day, as your Scriptures allege." Presently, the preacher said to her: "Well, what do you think about Christ—waiving for a moment the fact of His resurrection—what do you think of Him?" She said: "He is the fairest among ten thousand. He is the one altogether lovely. I cannot find any fault with Him. Everything about His words and about His works and about His character to the last degree appeals to me." Then the minister went on to say: "If He be the Son of God Himself, the power of God in His own personality, if that be so, do you wish to know it?" After a moment's pause, she said: "Assuredly, I do." Then the minister said: "You go alone and tell Him that you are vexed by doubt and held back by questions, but that you wish light, and that you will yield yourself to Him, who already has won your admiring appreciation; that you will yield yourself to Him, that He may teach you and help you and lead you in any way that He would have you go—

just honestly yield yourself to Him. Try Him in that experimental way." She came back the next day with her face radiant like the morning, and said to the preacher: "I cannot prove by outside proof, that Jesus rose from the dead, but my heart knows He is alive, for He has made me alive."

He is to be experimentally tested, my fellow-men. He is to be tested. Let me tell you, I see enough in one week, as do these honored brother ministers of mine about me, to shut us up to the conviction that Christ is the power of God. We see enough in one week in our dealings with men to be shut up to the unhesitating conviction.

To illustrate: One day there came to me the news that one of my fellow-workers had gone down in the awful maelstrom of business failure. Fine fellow, rising, battling nobly, but the tides had turned, and down he went, and I went out to his home with my heart in my throat, dreading to see him and his wife. As he met me at the door, he looked years older, but there was no trace of bitterness on his face or in his eye. He said, "We are glad to see you. You have heard about it?" I said, "Yes, I have heard, and I have come to kneel beside you, and together we will talk to Him who is able to turn the very shadow of death into morning. No man is to despair or to worry or to mope because all his property is swept away in a brief day." He said, speaking quickly: "Oh, no; we are not bitter about it at all. We did not sleep any last night. We got up several times in the night, and like two little children we knelt beside our bed, and we promised new devotion to the service of Christ. Oh, no, we have not a bitter thought at all." And from that day to this—and that was years ago—never have I heard a note of bitterness or reproach escape their lips, and time and again they have said to me: "But for Christ consciously in our hearts, we should have been submerged when that Black Friday came."

And then, on another day, I was summoned when one of our citizens lay a-dying, one of the most gifted scientists I have known, and also one of the noblest Christians. The sun sank to the west, and the sands of his life were galloping to the close, and I sat there by him, in response to his invitation that I come for a final conference, and he said various and sundry things to me, as I held his hand. I shall never forget one thing he said. It was this: "Oh, pastor, go on and preach Christ to men, and nothing else; for nothing else, sir, will suffice men who are in the grip of moral loss and failure and defeat. Men do not have moral resources within themselves to rise and climb. Sir, preach a divine Saviour to a lost world. Preach that only till the day of your death." That last conversation we had I can never forget.

And then, when he quit talking like that to me, he said: "I should like to speak to the children," and the children were brought in, and he had his word, beautiful and blessed, for every child. And then, as his wife held that thin hand and bent over him and kissed the noble forehead, he said to her, with his whispers, as life's sands hastened to the end: "Mary, dear, you will know where to look for comfort and strength when I am gone." She said: "Indeed, I will." Then he said: "Mary, dear, four different times you and I have marched behind the hearse to the cemetery, to put away out there, under the flowers, one child, two children, three children, four children, and we came back, and every turn of the carriage wheels whispered to us that the grace of God was sufficient. Now, Mary, dear, when I shall go away, as I shall tonight, you will remember the Shepherd Psalm, and you will remember always to call on Christ and not be afraid." And she kissed him, and said: "I will remember. I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." And then he quietly began the recitation of that Twenty-third Psalm, and when he reached that heavenly sentence: "Yea, though I walk

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(Continued from page 11)

through the valley of the shadow of death, I will fear no evil, for thou art with me," he whispered, and we caught it: "See, Mary, He is with me now," and then he was gone to the yonderland. You should have seen her and the children bear their grief without any murmur. God's grace was sufficient for them, and all the people knew it.

And then, on still another morning, my phone rang and one of our young business men said to me: "Be ready. I will be at the door for you with a cab in a dozen minutes. I need you much just now." I was there at the door waiting when the cab drove up, and he jumped out of the cab, his face covered with tears and his agitation something pitiful, and I took his hand and said: "What on earth is it?" He said to me, with a plaintive sob, even with gasps of sobbing: "If you know how to pray, you must pray now, for our little girl is at death's door and the doctors give us no hope at all. Sir, if you know how to pray, you will ask God to spare her now." I said: "My friend, I will pray for her, but not the way you suggest. I would not pray the way you suggest even about my own little children. I will ask God, if it can

comport with His will, to spare your little girl, but if that be not His will that He will fortify you and the mother, and give you grace and strength to face it all." And then he turned upon me wildly and said: "I suppose I could bear it if the little girl shall be taken, but the little girl's mother is an invalid, and it will kill her if the little girl is taken." I said: "No, no, my friend; your wife is a joyful Christian. She has a secret you do not know anything about. She has a secret that will bear her up and fortify her in the cloudiest day that ever comes." By this time we had reached the home, and we went in. The gentle wife was beside the crib, stroking the little forehead with its flaxen curls about it, talking to the child as the sands of its life hurried to the close, and then talking to God. And as we stood by her, the young father looked at me with a gasp and said: "Isn't my baby dying right now?" I said: "Yes, my friend; she is dying right now." And then he left the room, unable to face the rest.

All too soon the little life was gone, and then after a few moments more the wife said to me: "Where is my husband?" I said: "I will find him," and I went out behind the cottage, and found him wild in his grief, and when he heard my footfall he turned to me and said: "It is all over, isn't it?" I said: "It is all over." And then, with a wail never to be forgotten, he said: "You will see it will finish my poor little invalid wife." I said: "Not at all, my friend. She has a secret you do not know anything about. She has a power within her above the flesh, superhuman, God's own power. You come now and see." And we came on back, and at the door we paused, because she was kneeling by the baby again, and it seemed sacrilege to enter, as we heard her praying. She was thanking God for the little girl, even though she had only had her three or four years. She was telling the Master that she would always be a better woman, because He had given her the child. She was saying that it was "better to have loved and lost than never to have loved at all." And then she paused, and I said: "We will go in now, my friend." And as we entered, she came, the invalid that

she was, toward us, and her face was radiant. There were tears upon it, but there were smiles deeper than the tears. She put her frail arms about the big shoulders of her husband, said said: "Poor, broken-hearted husband, mother is so sorry for you! Mother knows it is all right. Mother's heart is swept with peace. Little bits of Heaven have come down, my husband, to me. Mother is so sorry for you." Then the big fellow turned to me with the cry: "If Jesus Christ can do that for my frail wife, let me kneel beside my dead baby, and you tell Christ for me that I will give up to Him right now." Of course, Christ saved him then and there.

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Jesus Christ can do that. He does do it. Hundreds will so testify. He is the power of God in human life. Is He your power? God help you, if He is not! Oh, men, my brothers: oh, gentle women, my sisters, is Jesus Christ the power of your life? Is He your personal Saviour? Is He your Master, by your own glad assent and consent? Let Him be! I speak to you the sober truth this Friday morning, when I say you may go and drink from every spring on the face of the earth, and you may try the aroma of every flower that earth can give and you will come back desolate and dispirited and broken, without Christ. Earth cannot heal your malady. Earth cannot cure your hurt. Byron tried it—that brilliant, gifted Byron—and he penned this as the result:

*My days are in the yellow leaf;
The flowers and fruits of love
are gone;
The worm, the canker, and the grief
Are mine alone!*

I read the confession the other day of one of the most prominent actresses today on the world's stage. Admirers found her after a brilliant performance—after her appearances had been often encoored, and roars of applause had shaken the building—after it was all over, they found her sobbing like a broken-hearted child, and they said to her: "Why woman, you ought to be happy, unspeakably happy, even the happiest of women, because of such applause as your every appearance calls forth." But she answered: "Oh, my heart is broken. My heart longs for something better and surer than this." And it does, because God hath set eternity in the human heart; and the things temporal, therefore, cannot meet the cry of the eternal.

*Oh, where shall rest be found,
Rest for a weary soul?
'Twere vain the ocean's depths to sound,
Or pierce to either pole.*

*Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years,
And all that life is love.*

*There is a death whose pang
Outlasts this fleeting breath.
Oh, what eternal horrors hang
Around one's second death!*

*Lord God of truth and grace
Teach us that death to shun,
Lest we be banished from God's face
And evermore undone!*

Are you willing for Christ to teach you? Are you willing for Him to be your Saviour? Are you willing for Christ to be your Saviour His way? He will never be otherwise. Are you willing for Him to be your Saviour His way, and that He may master your life according to His will, which is infinite in wisdom and goodness? If you are, and will thus yield your life to Him, you shall know that Christ is the power of God in your own experience. Do you say, "Yes, today and now, I answer to Christ's call, yielding myself without reserve to Him that He may have His way with me from this hour forward forever"? How we rejoice with you in your destiny-determining decision, and we leave you with Him, who will never leave nor forsake the soul that trusts Him.

(From SERMONS FROM PAUL, published by Erdmans, \$2.50. Used by kind permission of the publisher.)



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Naturally, I receive many letters that reach to the very depth of my soul; but a few days ago I received one of the sweetest and most touching letters that has ever come into my hands. It was written by Mrs. Lester E. Tate, Ingalls Head, Grand Manan, New Brunswick. She said:

"I am enclosing \$15, which means a great deal to me. It was in the wallet my son had on him when he was lost in that Lancaster Bomber on February 1, 1953. The plane was found in June. All nine of the crew had been killed. My boy had thought that he wanted to go into Christian work among young people, but he went into the Air Force and was a radio officer. He was a dear boy, loved by all who knew him. Yet we know that God's way is the right way, and we just trust Him to lead us until He calls us too. We hope and trust that this money may help someone who wants to spread the Gospel. I do pray for your Christian school. May God bless you and keep you strong to do this work for our blessed Lord."

This dear Christian woman enclosed three \$5 bills. This money seems almost too sacred to use; but since it is being used for God's work, we accept it in the Name of the Lord Jesus Christ and will spend it in His Name trying to help someone who could not attend Bob Jones University without some financial assistance. The picture of the young man which was enclosed in the letter showed him to be a very attractive boy. His name was Thurland M. Tate. It is wonderful in a sorrow like this to know the

Lord and have fellowship with Him.

My friends, as we are now in the first part of the year 1954, I am again calling on you to do several things for us:

1. Please pray daily that my son, the president, and I and all the executives here may not only have wisdom to know what to do in these days of moral letdown but that we may have courage to be bold and never waver. Pray also for the teachers and students.

2. Please send a financial contribution of some amount to the Student Loan Endowment and Missionary Fund. Make your contribution as large as possible; but if you cannot make a large contribution, make a contribution of some amount.

3. Please help us select carefully as students the right kind of young people. I mean young people who can be trained for real Christian leadership. For years our dormitories have been crowded and we have had no difficulty about getting students. God has sent us good ones, too; but we are trying harder every year to more carefully select students. It is going to take not only Christian faith but real Christian character to stand the test of these days. Now, remember, we are counting on you Christian friends to co-operate with us in these three ways to which we have called your attention. Thank you for your help, and may God bless you, every one.

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